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ART. I.—*Literary Antiquities of Greece; as developed in an Attempt to ascertain Principles for a new Analysis of the Greek Tongue, and to exhibit those Principles as applied to the Elucidation of many Passages in the Ancient History of that Country. To which are added, Observations concerning the Origin of several of the Literal Characters in Use among the Greeks. By the Rev. Philip Allwood, A. M. &c. 4to. 1l. 7s. Boards.* White.

CONJECTURAL criticism is always entertaining, and, if not perverted to the establishment of some favourite system, always profitable. The general misfortune, however, among men of letters is, that conjecture, when once indulged and supported with plausibility, is scarcely any longer conjecture. The fancy it is founded on is treated as reality, and the deductions thence drawn are taken for

——————— confirmations strong
As proofs of holy writ.

Such are the observations which have frequently struck us on perusing the bulky labours of many of the most ingenious and erudite scholars of the present day. The man who writes verses is not the only adventurer into the regions of fiction:—we find poets among metaphysicians, natural historians, and antiquaries; a rich and fertile fancy—a fable admirably conceived, most excellently adjusted, and replete with entertainment: a propensity to admit phantoms for realities, which is incidental at least to the poet, exists here also to an almost equal extent. Indeed the difference between the bard and the system-framer consists in this, that while the one is contented to have his stories, though fabulous and ideal, admitted to be consistent, the other treats his discoveries as authentic truths, and soberly expects his readers to believe them.

A part of these observations will apply to the publication before us. We do not know that Mr. Allwood, like Dr. Darwin,

has ever associated with the Muses, as well as devoted his time to the discussion of grave and important subjects of literature; but he has an imagination that would at least gain him a ready admittance, and which perpetually haunts him, as it does the author of Zoönomia, in his severest and most recondite investigations. The Literary Antiquities of Greece, however, is no common work, nor of common labour. Though largely indebted to the previous toils of Mr. Bryant, whose track it pursues without deviation, it displays an inexhaustible fund of classical erudition, elegant criticism, and unwearied perseverance: its conjectures, though many of them, as we trust we shall shortly demonstrate, fanciful, are for the most part sound and happy; and, what will ever give a publication a preponderance in our good opinion, it is confessedly written in support of the truth of revelation, and particularly of the Hebrew Scriptures. To convey to our readers a satisfactory knowledge of its design, its general merit, and occasional defects, we shall first attempt an analysis of the work itself, and afterward proceed to offer such remarks upon it as have occurred to us in the course of an attentive perusal.

Mr. Allwood has stated his object so comprehensively in the preface, that we cannot avoid selecting the following extract:

'It is the design of the present volume, to illustrate and explain many of those passages in the ancient history of the Greeks, which either have never undergone any particular investigation, or have been only considered in a partial and imperfect manner. And, as this object involves much of what is new, I shall state at large the principles on which I have proceeded.

'It has long been the occasion of just complaint, to those who have been the most deeply versed in subjects of high antiquity, that there is an extreme degree of uncertainty, with respect to the affairs of Greece, prior to the æra of the Olympiads. Indeed there is nothing but confusion in the accounts of these early times; and such inconsistencies meet our view, at every step we take, that we are almost led to believe the events, disguised by them, to have been merely fabulous. The time even of the Argonautic expedition, of the introduction of letters into Greece, of the war of Troy, of the taking possession of Peloponnesus by the Pelopians, and of the first settlements of the Cecropians and Cadmians in Attica and Bœotia, are dates, which, with many others, have never yet been satisfactorily ascertained. And, though we are well assured, that these regions must have been peopled by colonies of these denominations, that letters were imported into Greece, and that there may be some certainty in the other events just mentioned; yet, the more minutely we examine what ancient writers have advanced upon these subjects, the more glaringly we perceive such contradictions and absurdities, as evince, that they were little better acquainted with them than we ourselves are.

'Upon proceeding still further, it will be discovered, that there is much allegory attached to their respective accounts. All those, which are detailed in the ensuing pages, are of this description. The Titans, in particular, were a people, whose history is entirely inveloped in this mist of fable. Religion with them was extravagant beyond measure in the first ages: and the name they assumed happened, unfortunately, to be the very term (Tit-Ain-Es), by which they denoted their temples or high altars to the Sun. Hence, in process of time, either through the corruption of oral tradition, or through the playful fancy of the poets, these temples were themselves personified; and, of course, transformed into enormous giants, of an earth-born race. The epithets Γηγενεις and Γιγαντες, which we find the early writers of Greece perpetually conferring upon them, were well adapted to express both their origin and dimensions: but the principal adventures, and achievements of the people, called Titans, were ascribed to these genuine offspring of the earth; and this is the cause of the greater part of those difficulties, by which their history has been embarrassed. If, therefore, we consider what these historians have handed down to us respecting the Γηγενεις, as applicable only to the transactions, migrations, and sufferings, of the Titans, ever attached to the rites of their religion, and every where erecting temples for celebration of them, we shall, in general, approach very near the truth; for these fictitious beings were no other than those public works of the people called Titans, by which they may be traced in almost every country wherein they settled.

The allegorical veil, which conceals from our sight the purport of many valuable traditions, is of a very nice and transparent texture. If we view it obliquely, like the gossamer web glittering with the reflected rays of the sun, it will dazzle the eye, and prevent the distinct vision of the object, over which it is extended: but if we examine it with a direct aspect, it will hide little or nothing from our observation. A whole history has been often altered and disguised, merely for the purpose of suiting a favourite epithet; the original import of which has been lost; and to which another has been assigned, analogous to that of some similar term in the Greek tongue. In an instance of this kind, there will be always some conformity of the circumstances of the history to the signification of the epithet in question; and the radical analysis of that will be the first and most essential step towards a developement of the whole relation. The story of Cinyras is remarkably upon this principle; Demeter was considered by the Greeks the same as Γη Μητηρ; Typhon was supposed, by them, to derive his name from Τυφω; and other examples, of the same nature, will occur as we proceed.' P. ix.

'It is astonishing how great an evidence, in behalf of the truth of revelation, results from every part of this production. The primitive innocence, and fall of man; the number of descents from Adam to Noah; the number of generations before the flood; the flood itself; the division of the earth in the days of Peleg; the first peopling of "the isles of the Gentiles;" the dispersion of the Ammonians and their adherents from Babel, and the confusion of their lip; as also the universal famine which took place in the time of Joseph; are facts

which strongly appear upon the face of many histories here detailed: and the proofs of these facts are, I believe, either entirely new, or placed in a light in which they have never yet appeared. Thus far then, at least, I hope that my solitary labours may be productive of some utility to my country, in this day of blasphemy and infidelity; inasmuch as they certainly furnish some fresh evidences of the credibility and divine authenticity of the sacred writings.' P. xvi.

The work is divided into eight sections, to which an appendix is added, containing additional illustrations of several antecedent remarks, and an analysis of the characters of the Greek alphabet.

The first section is again ramified into three distinct parts. It commences with a discussion of the nature of analytical investigation, and the advantages resulting from its application to ancient history. Mr. Allwood conceives that a variety of historical errors may be traced to a neglect of the study of analysis; and that consequently much remains yet to be done in this almost uncultivated field. With respect to the grounds or data on which we are to proceed the author shall speak for himself.

'The page of history, and other monuments which still remain as the precious relicks of ancient times, are the only clue we have to direct our researches. These are so obviously the grounds of analysis, that it is surprising it should have been reserved for modern enterprise to apply them with propriety and success. However various, however mutilated and disfigured, they are yet of the utmost consequence; and it is difficult for the man of genuine benevolence to survey them any otherwise, than with a mixture of melancholy and veneration. They are the eventful memorials of past generations, and little else than the records of human frailty. Old, obsolete customs still survive; in these, the general fate of those who introduced, and were influenced by them; and they carry us back to systems of religion, and codes of morality, which have long since ceased to be the fetters of the mind, and the regulators of the conduct.' P. 10.

The second part of the present section proposes and limits the object of pursuit.

'I am persuaded (says our author) that little can be determined, with any degree of certainty, in relation to many of those ages which were subsequent to the influx of the Cuthite colonies into Greece, but prior to the æra of the Olympiads. And there is reason to suspect that many of the traditions, which are said to relate to this period of barbarism, are in reality of far different import, and allude to events which were certainly antecedent. It is therefore my intention to confine the present discussion principally to those ages which preceded the colonisation of Greece by the people styled Helladians. These early times are by no means barren with respect to information; and the nearer we carry back our inquiries towards the period of patriarchal administration, so much the greater light will be obtained from those monuments to which I have just alluded.' P. 11.

These monuments are, first, history, by which, however, the

writer means *profane* history alone; traditions; and the sacred Scriptures; which last he excepts from all the imperfections which attach to the two former, sufficiently demonstrating that they are the emanations of infinite wisdom and knowledge, and that they communicate all needful information without the disguise of partiality. Where historical traditions fail or are involved in inextricable incongruity, these will in many instances very amply supply the deficiencies, and relieve us from the embarrassment under which we labour. They give us the only certain information with respect to the flood; the state of mankind immediately succeeding this event; to what regions the increase of population obliged the various branches of the first great family to retire; and what was the consequence of idolatry and revolt to those who settled on the plains of Shinar. And in this manner, by the accuracy of their annals, they explain the perplexing fables of profane tradition.

'What, (says he) for instance, was the story of the Zeuth or Oannes of the Babylonians, of the Dagon of the Canaanites, and the Deucalion of the Greeks, but a perpetuation of the memorial of that deluge, which swept the earth of its primitive inhabitants, and left only Noah and seven other persons surviving? To the same event we may certainly trace the first Avatar of the Indians, or incarnation of Veeshnu, in a compound form, similar to that of Dagon or Oannes. The vestiges of the same history were likewise to be met with in Egypt in the mystical enshrinement of Osiris. The analogy, which subsists between the fabulous accounts of all these personages, is a striking proof, that they all had their origin in one common fact—the preservation of the great patriarch of mankind amid the billows of the devouring deep. The veneration, in which he was held by some branches of his posterity, soon raised him to a god; and the form under which he was frequently represented, was that of the body of a man combined with the tail of a fish.' P. 15.

In like manner, although a person unacquainted with any other ancient history than that of Greece might naturally imagine that the adoration paid to Jupiter or Hercules was entirely confined to that particular region, and that the fabulous legends respecting them originated there and extended no farther: yet if he should extend his researches over a larger portion of the world, he would find that in the deserts of Arabia, bordering upon Egypt, the shrine of Jupiter Ammon was the most renowned of any in antiquity, and that Hercules had been honoured with divine worship from time immemorial. He would perceive the existence of the same deities in Crete, Lybia, Tyre, Italy, and many other parts: he would discover that in India this Jupiter Ammon, 'the father of gods and men,' is worshipped under the title of Brahme; and this Hercules, 'the glory of heroes,' under that of Sandes, whose exploits are nearly synonymous. And thuogh he might not develop the immediate vestiges of the latter

of these on the idolatrous plains of Babylonia, he would at least recognise the former under the analogous titles of Saos and Belus.

Our author's second class of analytical data is derived from the monuments, religion, and language of the Egyptian Cuthites, or descendants of Chus, who settled in this region shortly after the dispersion on the plains of Shinar. Among the most considerable of the monuments here referred to are the pyramidal and obeliscal structures of Lower Egypt, the temples and sacred caverns in Upper Egypt, some hieroglyphic inscriptions peculiar to both these regions, and those specimens of the early language of the country which are still in existence.

His third source of analysis is in the Greek language itself.

'To throw out some hints (says he) for the analysis of this, is one principal object of the present inquiry; and, in pursuing this plan, it will be found, that all the monuments of antiquity, to which we have already alluded, will mutually illustrate each other, and become the means of explaining many valuable, though hitherto unintelligible passages of history.

'There are, however, two principal cautions to be observed in any research of this kind: the first is, that it is a language greatly mixed and compounded, and will therefore require a frequent reference to other languages to be clearly understood; and the second, that little dependance is, in this respect, to be placed in the Hebrew tongue.' P. 25.

The ancient Greeks or Helladians, he observes, at least those who conquered and gave the name of Hellas to that region of Europe, were of Ammonian race, and chiefly emigrants from Egypt; and their most ancient dialect was consequently one of those into which the first language of mankind was divided at the time of the dispersion. It obtained various alterations, however, as well from the adoption of a part of the language of the Misraïm, over whom they acquired the ascendency on their first irruption into Egypt, and from a similar adoption of a part of that of the sons of Javan, whose possessions they seised in their expulsion from Egypt, as from the refinements to which it was subjected when, in future times, the literati of Greece began to exert their taste and invention in order to reduce it to what they proposed as the standard of perfection. The Greek language is therefore a dialect greatly mixed and compounded. But in this intermixture our author thinks it derives little or nothing from the Hebrew, which he apprehends to have been only a dialect of the Chaldaïc, and one of those which originated from the confusion of tongues at Babel; and that it ought not to be referred to so frequently as has heretofore been the practice among etymologists, as constituting the radicals of Greek words. In proof of the truth of this opinion, he adverts to the term Cyprus, the Κυπρος of the Greeks, which is generally deduced from the

Hebrew כפר (Cepher), but which, after much critical investigation, he does not believe to have been its origin. It is not our intention, as we have already observed, to combat any of the etymons or other observations of Mr. Allwood in this part of our examination of his work;—we are at present confining ourselves to an analysis of his opinions, and shall reserve all the critical remarks we may have occasion to offer till we have completed this department of our own labours. Our readers will then become better judges of the occasional differences that may subsist between us, and be better enabled to decide upon the respective arguments adduced by either party.

The fourth ground of our author's analysis is derived from an investigation of the causes of historical errors. These he traces from the gradual diffusion of the idolatry which began soon after the division of the earth in the days of Peleg, and extended itself gradually into all parts of the habitable globe; from the progressive decay of knowledge, and the proportionate increase of barbarism in the generality of the nations of the world; from the advancing refinement of other nations, and their ambition of excelling their neighbours by the brilliancy and extravagance of their fictions; and from the dispersion of the Cuthites and their adherents from Babel, by which the chain of past events were, in some instances, totally obliterated from memory, and in others narrated in a thousand different manners.

The third part of the present section advances additional proofs of the necessity for analogical reasoning, from the uncertainty respecting the introduction of letters into Greece; the farther uncertainty of several of the most memorable events in Grecian history; and the inconsistency and even incredibility of the very early chronology contended for by Grecian annalists. From this part we shall select the following extract, premising, however, that very much contained in it is almost literally deduced, though without any immediate reference to such a fact, from the first volume of Mr. Bryant's Analysis of Ancient Mythology, p. 151, 152.

'It is uncertain who first introduced letters into Greece. Some very sagely suppose that Cadmus was entitled to this honour, others Danaüs: some again attribute it to Cecrops the Athenian, to Linus the Theban, and Palamedes of Argos*. Eusebius will tell us, that Palamedes invented these sixteen, Α, Β, Γ, Δ, Ε, Ι, Κ, Λ, Μ, Ν, Ο, Π, Ρ, Σ, Τ, Υ; that Cadmus the Milesian added three others, Θ, Φ, Χ; that Simonides of Ceos added two others, Η, and Ω; and that Epicharmus of Syracuse completed the alphabet by the invention of Ζ, Ξ, Ψ†.

'* Alii Cadmum, alii Danaum, quidam Cecropem Atheniensem, vel Linum Thebanum, et, temporibus Trojanis, Palamedem Argivum, memorant sexdecim literarum formas, mox alios, et præcipuè Simonidem cæteras invenisse. Lilius Gyraldus de Poetis Dialog. i.

'† Τοτε ὁ Παλαμηδης εὑρε τα ις' γραμματα της αλφαβητου, α, β, γ, δ, ε, ι, ϰ, λ, μ, ν,

'But where there is so much uncertainty in regard to the inventors, what doubts may not be justly entertained with respect to the time of the invention? These celebrated persons are by no means supposed to have been cotemporaries. Cecrops is said to have founded the kingdom of Attica 1556, and Cadmus that of Thebes 1493 years before Christ; but Palamedes flourished much later. He has the credit of having discovered the dissimulation of Ulysses, and forced him against his will to the siege of Troy: his genius is reported to have been penetrating and sagacious; and he is represented as employing his vacant hours, during the tediousness of that war, in the invention of letters, and in many other useful speculations. The time, however, assigned for this event is 1183 before the commencement of the Christian æra. Hence, therefore, between Cadmus and Cecrops an interval was supposed to have elapsed of 63 years; but between Palamedes and Cecrops there is a much greater space, of 373. Yet, after all, Palamedes is described as having invented sixteen of those literal characters, to which Cadmus afterwards added three; which clearly implies, that the time of the former was antecedent to that of the latter, and the siege of Troy to the foundation of the kingdom of Thebes. Such is the determinate account of the Grecians with respect to the antiquity and authenticity of their own letters! And such the certainty of some of the most important æras in their history! But what argues a greater inconsistency than almost every other, is the supposition that Simonides of Ceos was the inventor of some of those letters which Homer and Hesiod made use of upwards of three hundred years, in all probability, before his time.' P. 39.

'In the mēan time it must be observed, that the general voice of genuine history concurs in supporting the assertion, that these letters, for the greater part, were not indigenous, but imported; and imported likewise from Egypt, the region of hieroglyphical romance.' P. 51.

Section II. is devoted to the Helladians and the original inhabitants of Greece, as far as their history is necessary to furnish hints for an analysis of the Greek tongue. A disregard to the analysis of language, we are told, has been the cause of innumerable errors in theology, chronology, and history, among the ancients. It has led them to exalt titles into deities, and the names of things into persons: hieroglyphical representations have been often mistaken for real existences; and these imaginary beings have been supported by the most idle and ridiculous fictions. This is more particularly true with respect to the literati of Greece.

'Their Διϛ, Απολλων, Ἡρα, Θετις, Διονυσος, Ἡρακλης, with many others, were merely titles of eminence and distinction; some of which had been conferred upon the Sun, as the supreme object of Oriental adoration; and others upon particular patriarchs, temples, districts,

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ρ, π, ϱ, σ, τ, υ· προςεθηκε δε Καδμος ὁ Μιλησιος ἑπτα γραμματα τρια, θ, φ, χ· προς παντα Σιμωνιδες ὁ Κειος προςεθηκε δυο, η, και ω· Επιχαρμος δε ὁ Συρακουσιος τρια, ζ, ξ, ψ· ουτως επληρωθησαν τα κδ' στοιχεια. Eusebii Chronicon.'

mountains, caves, fountains, and rivers. Their Sphinges, Amazons, Syrens, and Titans, owe their existence likewise to the same creative power of fancy. Even the celebrated characters of Cecrops, Cadmus, and Danaüs, are chiefly formed out of those sacred edifices in ancient Egypt, which were always charged with hieroglyphical inscriptions. And the very fictions, to which these chimeras, in every instance, have given rise, afford the strongest proof, that the celebrated writers, who have detailed them as realities, were involved in total ignorance of the terms they made use of.' P. 53.

All the literati of Greece, however, did not admit of these fictions; and Herodotus, Socrates, Plato, and Hecatæus, are enumerated as honourable exceptions. These in general confess that the religious rites of their countrymen were imported from Egypt*, and that all Greece was inhabited by a barbarous race before the Helladians took possession of it†. But who these barbarians were is not expressly known. The Greeks themselves, in their more polished times, employed the term βαρβαρισμος to denote any form of speech which was contrary to the purity of their own language, and βαρβαροι, its primitive, was applied to all those who were not natives or naturalised. Hence even the Egyptians, Indians, and Babylonians, at the very moment the philosophers of Greece were travelling among them for instruction, were designated by this appellation.

'The barbarians, however, in question, were entirely distinct from any of these enlightened nations. They were the descendants of Japhet, who peopled "the isles of the Gentiles," or the regions of Greece and Europe. These were the territories allotted them at the first of the division; and the sacred writer informs us, that "they divided them in their lands, every one after his tongue, after his family, in their nations."

'But for this valuable piece of information we are indebted solely to the sacred writings. If we except the traces of their language, there do not appear to have remained in Greece any vestiges of its original inhabitants, within the reach of any authentic history. Even their principal names had become extinct. No Grecian writer has ever mentioned them with any certainty. Strabo has given the names of several of them, such as Dryopes, Caucones, Leleges, Aönes, Tembices, Hyantes, with some others: yet these are presented to us in a very questionable manner; "they seem not," says Dr. Stillingfleet, "to have been that ancient people, but rather some latter castlings of the Carians, who, as Thucydides tells us, did very often make inroads

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'* Εγω μεν νυν φημι Μελαμποδα—πυθομενον απ' Αιγυπτου, αλλα τε πολλα απηγησασθαι Ἑλλησι, και τα περι τον Διονυσον, ολιγα αυτων παραλλαξαντα.—Σχεδον δε και παντα τα ονομαται των Θεων εξ Αιγυπτου ελληνες εις την Ἑλλαδα. Herodot. lib. ii. c. 49, 50.'

'† Ἑκαταιος μεν νυν ὁ Μιλησιος περι της Πελοποννησου φησιν, ὁτι προ των Ἑλληνων ωκησαν αυτην Βαρβαροι· σχεδον δε τι και ἡ συμπασα Ἑλλας κατοικια Βαρβαρων ὑπηρξατο το παλαιον. Strabo, lib. 7.—Παλαι της νυν καλουμενης Ἑλλαδος Βαρβαροι τα πολλα ωκησαν. Pausan. lib. 1.'

upon the quarters of Greece." Thus much is well authenticated, that there were nations called Leleges, Caucones, and Pelasgi in Asia Minor; and they are said by Homer to have assisted the Trojans against the Grecians,

'Και Λελεγες, και Καυκωνες, διοι τε Πελασγοι.

'But the more general, as well as the most ancient name, under which they are supposed to have passed, is that of Pelasgi. The Pelasgi were certainly very numerous, and formed colonies in all parts of Greece; and they are said by Strabo to have derived their very appellation from the circumstance of their being a wandering people. The same writer has likewise informed us, that they were the most ancient race of men, who established any dynasty in Hellas. Pelasgia was one name for Peloponnesus. The person, from whom this title was borrowed, was termed αυτοχθων among the Arcadians, and γηγενης by the ancient poet Æschylus; and in these respects his character bears an analogy with that of Prometheus, Cœus, Iapetus, and the rest of the Titan family; and there is consequently some analogy in their history, so far, at least, as to enable us to conclude, that he was intimately concerned in the affair of the dispersion. His descendants, or rather those who were honoured with his name as a title, were the Thessalians, the Argivi, the Arcadians, the Æolians, the Danaïdæ, the Atticans, and the Iönes. They did not, however, confine themselves to Greece, but dispersed themselves into the neighbouring islands, as Chios, Crete, Lesbos, Lemnos, Imbro, and Samos. They likewise extended their perigrinations into Italy, and are believed by some to have been the first founders of Rome.

'But what degree of analogy is there between the terms Pelasgi, Dryopes, Caucones, Leleges, &c. and the names of the sons of Javan? So far from attempting to discover any, the learned have employed much ingenuity in proving that the Pelasgi, who include the whole, were the descendants, or rather followers of Peleg, of the family of Shem. If their arguments are just, it is plain that this people must have been the invaders and conquerors of Greece, after it had already been taken possession of by the posterity of Japhet. This inference, however, does not depend upon the justice of their etymological arguments to this effect; it has been made to appear from the testimony of the early Grecian writers themselves. For the primitive inhabitants of that country are described as a barbarous race, distinct from the Helladians, and could not therefore have been the same people with the Thessalians, the Argives, the Arcadians, and other celebrated states of Greece.' P. 64.

Notwithstanding this descent, however, our author is so strenuous an adherent to the doctrine of Mr. Bryant, that, although he admits the scriptural appellation of the sons of Javan may have given foundation for the names of many nations, cities, and coasts, in some parts of Europe, he believes this to be altogether incredible when applied to Greece. Tarshish, he conceives, might have settled at Tarsus in Cilicia; Rhodanim at Rhodes; and Kithin in the regions of Chithin:—yet Ηλις (Elis) in Peloponnesus could not be derived from Elisha; Ιαπετος from

Japhet; or Ιωνια, Ιαονες, or Ιωνες, from Javan. Ηλις he deduces from El-Ees, the 'God of light' (the Sun); and believes this most sacred region of all Greece to have been, originally, peculiarly devoted to solar worship: and the different districts it contained, to wit, Olympia, Cauconia, and Azania, he traces from Al-Om-Pi-A, '*the region of the high places of the oracle of Ham*,'—Cau-Con-Ia, '*the region of the temple of Con or the Sun*,'—and Az-An-Ia, '*the region of the fountains of fire*.' Those of our readers, however, who are acquainted with Mr. Bryant's Ammonian radicals will perceive in all this nothing more than the ingenious conjectures (we cannot class them higher) advanced in this part of his Analysis. As to Ιαπετος, he, it seems, instead of having any reference to Japhet, was only εις των Γιγαντων, one of the vast Titanian brood; and of whom or what this gigantic brood consisted we shall be taught presently. As to Iön Ιων, (from whence Ιαονες, Ιωνες) instead of his being identified in Javan, he is well stated from Herodotus to have been the son of Xuth: Xuth, however, or Zuth, Ζευς, was in all probability a name for Noah among the Ammonians. Ιων means, undoubtedly, *a dove*; and the genealogy of the fable unfolds itself, and carries us easily to the rites of arkite worship. The Iönians unquestionably derived their appellation from this Iön, the fabulous descendant of Zuth or Noah. And we now acquire a knowledge whence *the dove*, throughout all Iönia, and indeed all Greece, was considered as a bird of the most sacred kind; its celebrity arising

'from the circumstance of its having been the first discoverer of land after the deluge. When therefore the arkite worship was established among the sons of Chus, the dove was not forgotten; it was looked upon as the immediate messenger of heaven, and the charming emblem of peace and good fortune; it became, in short, the bird of Venus.' P. 84.

The third section we cannot abridge without much difficulty. It is devoted to the synonyms of different languages, with a view of proving one common original tongue, and hence of developing several passages in the ancient history of Greece which have hitherto met with no satisfactory interpretation. The languages principally employed are the Chinese, Coptic, Hebrew, Greek, Ethiopic, Galic, Latin, German, and Welch. The examples adduced for the purpose of comparison are nine, and each is followed by a long and erudite dissertation, much of which we observe deduced from the previous labours of Mr. Bryant; but a considerable portion is original, and the result of unwearied application to the science of etymology. We often perceive a great deal of fancy, but always a large portion of ingenuity. Mr. Allwood does not appear to be acquainted with the Arabic or Persian, or he might often have strengthened his conjectures by terms deduced from these languages. Thus to his first example, consisting of *xui* or *suee* in Chinese; ſee German; ȝæ Saxon;

zee Dutch; *sea* English; ⲥⲉ and ϯⲥⲉ Coptic; ξεω Greek,—all implying a *fluid* or *fountain*, from whence the Greeks derived their ζωη, ζαω, ζω, *life*, or the *fountain of life*, he might have added the Persian زي (*zi*), a participle from the verb زيستر, implying, like the Greek, *living*, *life*, *the fountain of being:* nor should he, we think, have neglected instancing the Hebrew היה הי׳ (*chyh*), of import altogether similar, and which is perfectly analogous to the Persian كش (*kesh*) *being*, *man*; as also to the terms خويش (*khysh*) and خويشان (*khyshan*) *kinsman*, *kindred*. And perhaps the relatives of almost all languages, obviously relating to *existence*, as the Persian چه (*che*); the Italian *che* or *chi*; the Latin, Spanish, Portuguese, and French, *qui* or *que*, all interpreted by *who* or *what*, are deducible from the same radical. But we drop the further consideration of this part of the section before us at present, as we shall have occasion to return to it in the farther prosecution of our strictures. The general result of our author's etymological inquiries, consistently with the prior observations of Mr. Bryant, is, that the Greeks derived most of their knowledge, and nearly the whole of their idolatry, from the Cushites, or descendants of Chus, who long maintained the sovereignty of Egypt, and who made an irruption into this country from the plains of Shinar at the time of the confusion of tongues, and subsequent dispersion of that portion of mankind who were situated in these regions and concerned in the erection of the tower of Babel; which building is imagined to have answered conjointly the purpose of a temple, a celestial observatory, and a beacon, to give notice to those tribes of Cushites who might be either fixt, or casually wandering, at a considerable distance, of the immediate site of their metropolis or city of Babel. At the same time that one branch of Cushites, upon their miraculous dispersion, travelled towards Egypt, and carried with them a considerable portion of their original tongue notwithstanding the confusion produced, and very much of their idolatry, other branches made irruptions in other directions, and diffused through India and the hyperboreal regions, and indeed progressively all over the world, some degree of knowledge of their arts, language, and superstitions: and hence the casual verbal resemblances and customs we meet with, even in the present day, between nations placed at a most prodigious distance from each other, and who could never have become acquainted with such customs, religions, or other similarities, by any immediate communication.

Thus far we think our author is treading on firm ground; for we have uniformly preferred the theory of Mr. Bryant to that of sir William Jones, who traces the origin of all knowledge and superstition from Hindustan, and conceives it to have

been thence circulated through Egypt and the world at large. Mr. Allwood still farther copies the ingenious founder of the school in which he has so profoundly studied, in supposing that the original Cushites or Babylonians paid their idolatrous homage to one deity alone, on the commencement of idolatry among themselves, and that this deity was the Sun. He conjectures that hero-worship, however, shortly afterwards commenced, and that their great progenitor Noah, who had so miraculously preserved himself and family on the bosom of the ocean, when all the rest of the world was destroyed, was soon conceived to have been possessed of more than human wisdom, and consequently became the first object of human deification. This kind of deification was shortly afterwards extended to several of his progeny, but particularly to Ham, his son, and Chus, his grandson. Some one of the numerous appellations by which the Sun, or supreme object of their religion, was addressed, was now and perpetually afterwards applied to them, by way of dignity and exaltation. Thus Ham became Ham-On (Hammon), Ham the Sun, and so of a vast variety of others which we cannot stay to instance. Yet not only Noah, the projector of the ark or *erech*, as it was called in the Chaldean tongue, became the object of their idolatrous adoration, but the ark or erech itself, and even the water which supported it on its mighty bosom; and as the worship of the Sun laid the foundation for the worship of fire at large, its perpetual representation, the idolatrous adoration of the ocean, became the origin of the religious rites paid to the Nile, the Ganges, the Indus, and a thousand rivers and fountains besides. The ark or erech, however, in its deification, was endowed with a female form; and while Noah was denominated Osiris, or Usiris, Uc-Sihur, the noble Sihur of Egypt (Sihur being שיחור, and originally one of the rivers of Paradise), the ark or erech that enfolded him and his family in her capacious womb was styled Isis, and was the same deity with Venus or Aphrodite, Demeter, and Ceres: whence the origin of the religious rites paid to Isis and Osiris—the fable of Venus rising from the ocean—that of the great mundane egg floating upon the surface of the deep, &c. From Noah was derived the Greek Ναυς (a ship): and as Danaüs means, according to Mr. Allwood, Da-Naus, *the ship*, or Noah himself, under this emblem, so the fiction of his fifty daughters attending the ark or vessel, into which they perpetually poured water, evidently refers to the same radical event that laid the foundation for the Cistophoria, or procession of the ark. Noah, we have already observed, was denominated by the Babylonians Xuth, or Thuth; and from hence the Greeks obtained their Erectheüs, Erech-Thoth, or *Thoth of the erech or ark*, Erecca, Arecca, Arca, Αργος (Argos), Argo, as well as a vast variety of similar terms and compounds. But the ark was also denominated Mēn; and from hence the

terms Μην, Menes, Meon, Minos, Menu, and a vast multitude of resembling derivations, with their innumerable compounds in most languages. Among the Egyptians themselves it was denominated *hip*, a word still retained by the Coptics, ϩⲓⲡ, who to this moment denominate the Ibis, a water-fowl of high veneration among their ancestors, by the same appellation: hence also ⲉⲡⲏⲡ (*Epēp*) and ⲉⲡⲓⲡⲓ (*Epipi*), by which the modern Egyptians denominate the month in which the Nile begins to overflow, and the old festival of the procession of the Cistophoria was exhibited; hence the Ἱππη τῶ Δαναῶ, by which the vessel or ark of the daughters of Danaüs was denominated; as also Ἵππος (*hippos*), the Greek term for a horse, as being the means of land-carriage, evidently deduced from ϩⲓⲡ (*hip*), the water-horse, or means of water-carriage: hence too the terms Hippodamia, Hip-Ad-Am, 'the ark or vessel of the supreme Ham,' and a variety of other terms of similar derivation.

Independently of the solar and the arkite worship, we also meet at a very early period, and among the same primordial race of mankind, with the idolatrous adoration of the serpent. This is conceived to have originated from his being supposed to possess an uncommon degree of prudence beyond that of other animals, and as such to have been an apt emblem of Providence. That such was the quality super-eminently attributed to this reptile we well know, both from sacred and profane history; but on what account this peculiar virtue was first ascribed to him our author does not offer us even a conjecture. Curled up in the figure of a circle, with perpetual coruscations of light from his prismatic scales, he exhibits a happy emblem of the Sun; and it is probable on this account he originally became an object of religious attention to those who first introduced the worship of fire as another emblem of this unrivalled luminary. When he was designated as the emblem of Providence, he was generally exhibited as a *draco volans*, with bright and burnished wings extended and hovering over the substance he was meant to protect; and in this character he is represented as guarding and fostering the ark or mundane egg when floating on the surface of the immeasurable deep: though, even to the present day, we have hieroglyphics depicting him as affording protection to the object of his care by encircling and defending it with his coruscating scales, and in his ordinary form, without the appendage of wings. The Babylonian appellation for the serpent was Ob or Oub, from whence unquestionably the Coptic ϩⲟϥ (*Hoph*) and the Greek Οψ and Οφις (*Ops* and *Ophis*); and to these the author might have added the Persian اوب (*Aub*), all intending the same reptile: hence Europe or Europa, Ευρωπη, almost literally Eur-Oph, *the Serpent of the Sun*, Cecrops, Ca-Cur-Ops, and, with the use and contraction of the Attic dialect, Ce-C'r-Ops,

the temple of the supreme Ops, or, more literally, *of the Solar Serpent*, and hence a vast multiplicity of resembling terms. The monuments or temples erected to the Serpent were cylindrical, or nearly so, and each of them denominated, from its immediate appropriation, an Obelisk, Ob-El-Es-Ca, '*the temple of the illustrious God the Serpent*;' while, on the contrary, those erected to the Sun, or to fire, as this emblem, were of a conic form, aptly representing the base and point of a flame, or a diverging pencil of solar rays, and each of them denominated, from its dedication, a Pyramid, Pi-, or P'-Ur-Am-Ait, '*the breath or inspiration of the glorious Sun Ham*;' for these deities were often intermixed in their religious rites, and the name of one was frequently employed as a title of honour for another.

To much of this we can assent; and if the doctrine be not new, it is at least supported by many new and ingenious conjectures. But our author does not stop here; with the true spirit of a convert, he not only attends Mr. Bryant to the utmost verge of his system, but, in many instances, advances far beyond him. And as the former, with a single stroke of his pen, dashed out of existence Hercules, Cadmus, Palamedes, Cerberus, Ophus, Ephialtes, and of late the very being of Troy and the heroes who fought there, the latter confirms their annihilation, and has added to the list Cecrops, Cranaüs, Amphictyon, Erectheüs, and many others of the reputed kings of Athens, as well as Pelasgus, Iäpetus, Zanclus, and the whole family of the Titans with whose appellations history has made us acquainted, believing them, from the imagined etymology of their names, which principally refer to places, and often to mountains or other eminences, to have been nothing more than deified hills or elevations, Αυτοχθονες or Γηγενεις, or else the mere generic denominations of the different tribes that wandered at different times from Egypt, and made different irruptions into Greece and the adjoining states.

The five remaining sections, which do not altogether occupy more pages than the third, to which, as being the most important, we have just allotted so much space, are merely devoted to the purpose of corroborating the system previously descanted upon. The author, to demonstrate the origin of the Greeks, and consequently of the Greek language, from a very early period in human history, gives an additional and very respectable comparative vocabulary of Greek and Ethiopic, as well as Greek, Welsh, and Galic terms. He then enters into a developement of the fabulous history of the Titans, Taphians, Cadmians, and several other Cushite tribes; in the prosecution of which the Hebrew Scriptures are often and in many instances satisfactorily referred to. In the course of his circumnavigation he wanders even as far as the Friendly Islands, the inhabitants of which, like the Helladians, he supposes to be of Ammonian origin, and

the immediate descendants of Phut, which he principally concludes from the name of their chief deity Phutaphaihe, in which he ingeniously discovers the compound of Phut-Apha, or the deification of this patriarch under the emblem of fire. Their funereal edifice also, entitled Morai, he thinks obviously deduced from the same Ammonian source, and that it is a mere contraction of the compound Am-Or-Ai, *a place sacred to Ham the Sun.* From the general recapitulation, in the last section, we shall select the following passage.

'Such have been some few, out of the vast variety of fictions, which have prevailed respecting the Titans: with which, indeed, the classic writings of Greece and Rome may be literally said to teem; for such seems to have been the taste of the most celebrated states of antiquity, that the genius, which was not prolific in monsters, and could not support with ability their descent from a race of gods, was generally disregarded, and destined to languish in obscurity and contempt.

'At one time, we have seen them transformed into giants; and represented as waging war against Heaven itself. At another time, they have with no less justice been exalted into gods. Titan himself, the common parent of them, has been further honoured as the object of supreme adoration; and to him has been attributed the matchless splendour of the Ruler of Day. All this has been done—to gratify perhaps the vanity of a patron—to solicit the applause of a whole country—to excite it to the martial deeds of heroism—or, to elevate the popular conceptions, in regard to the fundamental parts of Ethnic theology.

'Jupiter Ammon was the supreme deity of the heathen world: he occupied a principal place in the Egyptian catalogue; and had, at a prior date, been the SAOS of the Babylonians. From him the Greeks derived their Ζευς; and the inhabitants of Latium their Jupiter. He is styled emphatically by the earliest poets of Greece Πατηρ ανδρων τε θεων τε; and it was the highest ambition of the illustrious conqueror of the world to be reputed his son. Some confused traditions had prevailed respecting the dispersion from Babel, and the subversion of the tower of the Titans; and, this calamity having been the effect, in great measure, of a rebellion against the dispensations of Heaven, they were easily misconstrued, in ages devoted to fable, into a war against Jupiter and the Gods. In this war, however, Jupiter and his adherents were of necessity to be victorious: the whole system of Pagan theology depended upon their success. Even Ovid, after he has related the story of the Pierides to the manifest disparagement of these deities, represents these rivals of the Muses as metamorphosed into magpies, as an appropriate punishment for their malevolent garrulity—

'Nunc quoque in alitibus facundia prisca remansit,
Raucaque garrulitas, studiumque immane loquendi.

'And this he, no doubt, considered as the only way of removing any unfavourable opinion, which might otherwise attach itself, either to

the prowess of the celestials, or to his own religious notions. In order to magnify the victory of the gods, the Titans are transformed into enormous giants. One of these left the trace of his foot in solid rock two cubits in length; another was as big as a mountain; and a third could only be confined by the weight of the whole island of Sicily. It might therefore be necessary, in order to confer the greater probability upon these and similar relations, to suppose—that these creatures of the imagination, whose fierceness was every way commensurate with their dimensions, and who, in themselves, were as remote from the apprehension of the vulgar as they were from the belief of the philosopher, should, at first, by the terror of their aspect, and the vastness of their preparations, be able to intimidate even the divinities themselves, who were opposed to them; who, nevertheless, regaining courage by reflection, and exerting their vigour to the utmost, must at length become victorious and triumphant. The flight of the gods into Egypt, as we have seen it described by Ovid, though there is much truth in the story, was represented, in part at least, under this impression.' P. 493.

We here close our analysis; and in the ensuing number of our journal shall again advert to this ingenious, but oftentimes fanciful, volume, with a view of corroborating many of the author's observations, and of entering our occasional protest against others. We have trespassed too largely on our readers already to suffer us to proceed any farther at present; but the importance of the work before us will, we trust, be admitted as a sufficient excuse.

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(Continued from p. 10. of the present Volume.)

WE resume our account of our professor's classical labours, and shall accompany it with the same freedom of remark we have already evinced.

Ver. 584. ' ὁρᾷς; Ἀπόλλων ὃς μεσομφάλους ἕδρας
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We conceive the professor might have said more accurately, without limitation: *Nunquam* vocalem hujus dativi elidunt *tragici*. One example occurs in the *sixth* fragment of our author's Æolus, in exception to our position:

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where we should probably substitute:

ἀ μη γαρ εστι τω ΠΕΝΗΤΙ, πλεσιος
ΔΙΔΩΣ'· ἀ δ' οἱ——.

Another example in the *fourth* fragment of the Cressæ appears, both from the Electra and Stobæus, to be wrongly quoted in Beck's edition of Musgrave, which is before us. A *third* in the Persæ of Æschylus has probably been corrected by succeeding editors; but we have at present no copy besides Pauw's republication of Stanley to consult. It is in ver. 852 of that play:

ὑπαντιαζειν παιδ' εμῳ πειρασομαι·

where the correction of ΠΑΙΔΙ 'ΜΩ is obvious.

The elliptical construction of these verses, which the professor promises to illustrate by a few examples at ver. 1645, might have been no less conveniently vindicated by some instances from our poet himself. We will supply the deficiency. See Phœniss. 290. with the scholiast and Barnes's note. Med. 248. Λεγεσι—. Iph. Taur. 1442. ὁν δ' αποκτενειν. Rhes. 781. ἱππες γαρ—. Troad. 1136. φοβον τ'—. Bacch. 272. ουτος δ'—. More examples may be seen in Mr. Wakefield's note on Lucretius, iii. 1052.

'εν εαυτῳ Aug. 1. quod multis exornari poterat; hoc enim pronomen omnium personarum commune est. Sed cum facillime litera una omitti possit a librario, tutius est hujusmodi elegantias non nimis avide arripere. Sic mox 631 χρεισσον habet Harl. quod exemplorum suorum cumulo addat fortasse aliquis paullo calidior, et elegantiam hanc recondito isto, *Dulce satis humor*, defendat. Sed librarii errorem esse inde liquet, quod acutum pro circumflexo posuerit. Rectum est χρεισσων, ut infra 717, ubi MSS. consentiunt, et 795, ubi metro alterum noceret.' P. 51.

This is another error of the press, but is noticed in the appendix: for the note belongs to ver. 626; and on the subject of it various observations present themselves to our minds.

The verses which constitute the principal subject of this note, and where the present reading is defended by the professor, are 630 and 631:

'λεγ'· ευ γαρ ειπας· εστι δ' ου σιγη λογου
χρεισσων γενοιτ' αν, εστι δ' ου σιγης λογος.' P. 51.

Instead of χρεισσων the Harleian MS has χρεισσον: a variation which our editor, not classible among the *calidiores*, but, with a slight alteration, among the *callidiores*, the *more knowing ones*, most disdainfully and sneeringly rejects.

1. It is a general rule of emendatory criticism, founded on a reasonable and incontestable principle, that from various readings of authority that word should be preferably selected which is

employed by a first-rate author, is intrinsically superior in elegance, and more congenial with the manner of the writer. In both these respects no man living will confidently affirm, except the professor himself, and perhaps one or two of similar pertinacity, the superiority of χρεισσον το χρεισσων. This mode of expression is indeed such a favourite with Euripides, that no page can be opened without presenting an example; especially in his fragments, which consist chiefly of moral sentences, like that before us. The full construction of the phrase is given in ver. 70 of this tragedy:

——ΑΠΟΡΟΝ ΧΡΗΜΑ δυστυχων ΔΟΜΟΣ.

Another good instance, but elliptical, is found at ver. 226:

ΔΥΣΑΡΕΣΤΟΝ οἱ νοσουντες απορίας ὑπο.

Again, just after, ver. 228:

——————ΜΕΤΑΒΟΛΗ παντων ΓΛΥΚΥ.

We grant our editor that the poet frequently employs the regular expression in passages indubitably uncorrupt: but is he, therefore, never to be indulged with an elegant variety, where MSS give us countenance? See fragment 8 of his Ægeus, 15 of his Alexander, 23 of his Archelaus, and 8 of his Theseus. Hence the fourth fragment of the Phœnix must be vindicated from the rash and tasteless alteration of Musgrave, whom, perhaps, the professor will defend when he arrives at that passage, and show himself *warm* as well as *cunning*, by a multitude of sage remarks and apposite corroborations; or rather by some despicable sneer at those who differ from his opinion:

ΜΟΧΘΗΡΟΝ εστιν ανδρι πρεσβυτη ΤΕΚΝΑ.

Musgrave substitutes τεκνων, from his own will and fancy, in opposition to the copies, with a barbarity of taste not often manifested by that modest and intelligent scholar.

A passage in Sophocles is so apposite to the verses in the Orestes which we are considering, that we cannot forbear a quotation of it. It occurs in Antig. 1267:

ουκ οιδ'· εμοι δ' εν Ἡ τ' αγαν ΣΙΓΗ ΒΑΡΥ
δοκει προξειναι, χ' Ἡ ματην πολλη ΒΟΗ.

At the Hippolytus, ver. 448:

ΚΥΠΡΙΣ γαρ ω ΦΟΡΗΤΟΝ, ην πολλη ῥυῃ·

our professor, doubtless, as in duty bound and in consistency with his own edicts, will recal the reading of the vulgar edition, φορητος, and flatten the period accordingly, because either word will harmonise with the measure. But this subject is inex-

haustible, and we will dismiss it with an appeal to the disinterested reader.

2. It is also a general rule in criticism, that of two readings, *cæteris paribus*, one obvious and vulgar, the other learned and recondite, the latter is preferable, because more likely to have incurred the infortunate correction of half-learned scribes. The cogency of the rule is, we own, in this case less urgent, from the facility of alteration in the case of a long and short vowel with the same letter.

Certainly, however, we should be much embarrassed on this occasion if we were reduced to the dilemma of receiving the common reading, or supporting our own by the solitary example which the penuriousness of our professor has chosen to supply from his stores of illustration: we must of necessity have given up the contest. But the case is far otherwise; and even a schoolboy might boast with Pindar:

——Πολλα μοι ὑπ' αγκω-
-νος ωκεα βελη
ενδον εντι φαρετρας.

Yet, gentle reader! if thou think the subject worthy of further investigation, thou wilt find the motives to our editor's conduct in the following plain statement of the case. Mr. Wakefield in his Silva Critica, vol. iv. p. 20, had approved and recommended some years ago this reading of κρεισσον, from a collation of that self-same Harleian MS, and THEREFORE it suited the μεγαλητορα θυμον of our professor to reprobate and deride this elegant variation; which he has reprobated and derided accordingly for no other reason whatsoever; thus ridiculously exhibiting, we trust, a most notable fulfilment of a maxim in old Hesiod:

ἡ δε κακη βελη τῳ βελευσαντι κακιστη.

'Suspecta hæc phrasis Brunckio, qui timide conjicit, τον προκειμενον δραμειν Θελων. Canteri conjecturam in textum intulit Beckius, δυσων. Male. δυσονται αγωνα dixit Homerus; sed quis unquam dixit δυσων αγωνα? Offensus etiam videtur hac locutione Pseudo-Gregorius, qui fabulam longe insulsissimam Christum patientem inscripsit. Hoc drama, siquando posthac citabo, his literis X. Π. distinguam. Ibi igitur exstat 416. ψυχης αγωνα τον προκειμενον περι Δραμουμενον, καθ' ὁν θανειν εστι κρισις. 441. ψυχης αγωνα τον προκειμενον περι Τρεχοντος, ω̃ ζωντ' ἡ θανοντα νυν ἰδοις. Enimvero nihil mutandum. Omnis enim δικη est αγων, prope ut alterum verbum pro altero usurpetur. Infra 1242 ambo conjunxit; τρισσοις φιλοις γαρ εις αγων, δικη μια. Itaque αγωνα δουναι hic dicitur ut alibi δικην δουναι. Sed miror, qui factum sit, ut Canterus, Reiskius, Brunckius, Beckius, qui his verbis tantopere offensi sunt, locum Phœniss. 1369. δοκω δ' αγωνα τον περι ψυχης, Κρεον, Ηδη πεπραχθαι παισι τοισιν Οιδιπου, intactum dimiserint. Quis enim unquam dixit, αγωνα πρασσειν? Nemo fortasse, præter Euripidem. Idem tamen se ipse tuetur, mox scribens, 1392. Και πως πεπραπται διπτυχων παιδων φονος, Αρας τ' αγωνισμ' Οιδιπου;' P. 64.

We entirely agree with the professor in these observations, with an exception to his concluding example of this form from the present play. It is very well known, and might be proved by a multitude of passages, that in very many such instances, where *two clauses* are connected with *one* verb, this verb is literally and strictly applicable to one clause only, and is but loosely and remotely consonant to the other. On this account the present connection of πεπρακται and αγωνισμα is not such as to form an incontestably decisive corroboration of the professor's sentiments. To this peculiarity Brunck has adverted, if we rightly recollect, in his notes on the Electra of Sophocles. See Dorv. Charit. iv. 4.

Ver. 904. ' ὁς ειπ' Ορεστην και σ' αποκτειναι πετροις
βαλλοντας· ὑπο δ' στεινε Τυνδαρεως λογους
τῳ σφω κατακτεινοντι τοιουτους λεγειν.

' κατακτειναντι Ald. et MSS. quidam. Parum refert.' p. 68.

Nay, verily, Mr. Professor! but it signifies *a great deal;* so much indeed, that κατακτειναντι were utterly inadmissible, as will appear both from the multifarious authority of the best writers, and the plain reason of the thing, which utterly refuses every tense but that denoting an action of the *intention* only, and on the eve of its accomplishment. This position we expect to prove satisfactorily to our readers.

Our poet, in his Troädes, ver. 714, that we may confine ourselves chiefly to this very word—

ΚΤΕΙΝΟΥΣΙ σον παιδ'· ὡς πυθῃ κακον μεγα.

Again, at ver. 760:

τι τονδε παιδα ΚΤΕΙΝΕΤ', ϑδεν αιτιον;

Hence appears the elegance of a passage in the Cyclops, where the translator we suppose, like our editor, saw no difference, ver. 255:

τϑς δ' αρνας ἡμιν ουτος, αντ' οινϑ σκυφϑ
ΑΠΗΜΤΙΟΛΑ τῃ κ'ΑΔΙΔΟΥ, πιειν λαβων·

PARABAT-VOLEBAT-*vendere ac tradere.* Add Heracl. 954:

αλλ' εξ ἁπασης κἀμε και τεκν' Ελλαδος
ΗΛΑΤΝΕΣ, ἱκετας δαιμονων καθημενες·

pellebas-VOLEBAS *pellere.* Iön. ver. 1300:

κἀπειτα τϑ μελλειν μ' ΑΠΕΚΤΕΙΝΕΣ φοβῳ;

and so again exactly in vv. 1308, 1328, 1408: from which uniform practice, no less than the nature of the case, two deviations in this play must be ascribed indubitably to some copyist, who was

insensible of what propriety demanded on this occasion, and depraved his author. In v. 1291 our editions have:

ἐκτεινα δ' ὀντα πολεμιον δομοις εμοις.

The usage of these writers requires the pronoun: we would propose therefore, either:

Σ' ΕΚΤΕΙΝΟΝ ὀντα πολεμιον δομοις εμοις·

or, which is somewhat nearer to the present letters:

Σ'ΕΚΤΕΙΝ' ΑΝ, ὀντα πολεμιον δομοις εμοις·

or, in either case, the pronoun may be placed after δομοις. Nor can ver. 1500 be otherwise than corrupt; nor need we wonder for a moment at a repetition of the error by those discerning scribes who *saw no difference*. Nay, their ignorance of the true discrimination and appropriate beauty of the *imperfect tense* could HARDLY FAIL OF PRODUCING some depravation amidst a multiplicity of recurring instances. We would propose, therefore,

εν φοβῳ καταδεθεισα, σαν
ψυχαν απεβαλον, τεκνον·
Σ'ΕΚΤΕΙΝΟΝ αχθος·

I had rejected your life, as a thing unworthy of regard: I WAS BENT, *but reluctantly*, ON YOUR DESTRUCTION. A beautiful illustration of this mode of speech is found in Æschylus, sept. Theb. 1027, which the translator and the scholiast either perceived not, or passed over with a *parum refert*:

θεων πατρῳων· οὓς ατιμασας ὁδε,
στρατευμ' επακτον εμβαλων, ΗΡΕΙ πολιν.

Pauw acquits himself at this place with a felicity not usual to that extravagant and dashing commentator: 'Voluntas pro facto: *capere volebat urbem*.' This topic affords scope for some profitable and amusing illustrations and corrections both of Greek and Roman authors, and no less for a rectification of many misconceptions among learned editors; but the reader would censure us for our prolixity, and possibly recompense us for our industry with the professor's appellation of *hot-brained* annotators. We retire, therefore, within the bounds of our department.

Ver. 1010. ' και μην ὁδε σος ξυγγονος ἑρπει
ψηφῳ θανατου κατακυρωθεις,
ὁ, τε πιστοτατος παντων Πυλαδης,
ισαδελφος ανηρ, ορθων νοσερον
κωλον Ὀρεστου,
ποδι κηδοσυνῳ παρασειρος.

' ἰθυνων Ald. et omnes MSS. molossum pro spondeo aut anapæsto. Edidi quod Heathius conjecit. Supra 399. ωρθευεν δεμας.' P. 76.

The arrangement and reading of the three last verses in the common editions are these:

ισαδελφος ανηρ,
ιθυνων νοσερον κωλον Ορεστ᾽
ποδι κηδοσυνῳ παρασειρος.

The professor, our readers will observe, is contented with Heath's conjecture. Let us try, in our turn, if we can throw some light upon this obscurity; if we can introduce some order into this confusion:

πολλ᾽ οιδ᾽ αλωπηξ, αλλ᾽ εχινος ἐν μεγα.

We Critical Reviewers, as we were bandying about these subjects one evening in our combination-garret in Grub-street over a pot of Whitbread's entire, stumbled upon a much better adjustment of the passage. However difficult it may be to account for the depravation of the true reading, here as well as in many other places indisputably corrupt, whoever has observed the regularity and correspondence of word and phrase which characterise these terse and simple writers must immediately be convinced that it was scarcely possible for Euripides to have given the verses in any other manner than the following:

ὁ τε πιστοτατος παντων Πυλαδης,
ισαδελφος ανηρ,
ιθυνων νοσερον ΠΟΔ᾽ Ορεστ᾽,
ΠΟΔΙ κηδοσυνῳ παρασειρος.

and in fact the verses are so quoted by that elegant writer Heraclides Ponticus.

We might have remarked also that the term ορθων, supposing it equivalent to ορθευων, could only mean *to raise upright*, or *to keep upright*, in a still position; and would, therefore, not answer the exigencies of the place.

Ver. 1124. ‘ προσθεν δ᾽ οπαδων τις ολεθρος γενησεται;

‘ και προσθε δ᾽ Ald. και omittunt plurimi MSS.’ p. 83.

We should prefer another adjustment of the difficulty, as more spirited and congenial to the complexion of the passage:—

ΚΑΙ ΠΡΟΣΘ᾽ οπαδων τις ολεθρος γενησεται.

and, on consulting the scholiast, it seems tolerably clear that he read the verse in the same manner. Moreover, it may be observed in passing, how the editor foists his final *nu* upon his author in contradiction to authority. But the vindication is prompt and peremptory: COMMUNI SENSU PLANE CARET, IN-

EPTUS EST, INSANIT, quicunque ad MSS. in tali causâ provocet, cum nulla sit eorum auctoritas!!!

Ver. 1289. ' ηκουσαθ'; ανδρες χειρ' εχουσιν εν φονῳ.

' Rationem autem metaphoræ sic concipe. Κωφος apud antiquos aut *surdus* aut *mutus* sonat. Sed hic *mutus* est, quod ferri acies στομα vel στομωμα vocatur. Hinc etiam explicandum Homericum illud, Κωφον γαρ βελος ανδρος αναλκιδος.' P. 93.

This development of the metaphor appears to us so supremely ridiculous as to deserve no notice, but a retort of that wit,

If wit it may be call'd, where wit is none,

which our professor deals out to others on verses 1213, 1219, and elsewhere, with such lavish jocularity; as our readers may peruse, or not, at pleasure. A *dumb* sword truly, because it has no *mouth*, and therefore cannot *speak!* A *speaking trumpet* we have heard and seen; but a *speaking sword*, forsooth, would be a real curiosity, notwithstanding that the professor himself certainly *speaks* both *swords* and *daggers* to his opponents. The metaphor στομα, we conceive, as applied to a *sword*, in the Hebrew, Greek, and Latin language, respects the extenuation of the blade to an *edge* or *point*, and is transferred from the *mouths* of fierce and prædaceous brutes, particularly those of *birds* and *fishes*, which have a *sharp* and *longitudinal termination*. But things in general, which have lost their *use* and *efficacy*, are denominated *deaf*, *dumb*, and *blind*, with reference to the inefficiency of animals, who are deprived of these *senses*, so essential to the activities and energies of their being. An illustration of this figure, in one instance, may be seen in Mr. Wakefield's Lucretius, v. 1004. In many parts of England, a *nut* which has no *kernel* is called *a* BLIND *nut*. As for the verse in the Iliad, Λ. 390,

ΚΩΦΟΝ γαρ ΒΕΛΟΣ ανδρος αναλκιδος ετιδανοιο·

the reader will contemplate the professor's explanation with no great reverence, who shall recollect that the *weapon* in question was an *arrow*, and with this recollection consult Euripides, Herc. Fur. 1064. Ion, 173. Bacch. 783. Suidas in voce Ψαλλομενος· Lycophron, v. 918, and other passages of his poem: Hom. Od. Φ. 411. Stat. Silv. iii. 1. 51. Sidon. Apoll. xxii. 76. with Pind. Isth. vi. 50. which are few instances from many now at hand. Without this key also a reader will entertain no adequate conception of a beauty in the last verse of surely the most magnificent triplet ever poured out in the phrensy of poetical inspiration:

Nec vero Alcides tantum telluris obivit,
Fixerit æripedem cervam licet, aut Erymanthi
Pacarit nemora, et LERNAM TREMEFECERIT ARCU;

that is, "alarmed by the *tremors* which the *loud and strong vibrations* of his formidable bow communicated to surrounding objects." Compare our remarks, in the last number, on ver. 147 of this tragedy.

Ver. 1526. ' ενδικως ἡ Τυνδαρειος αρα παις διωλετο ;

' Τυνδαρις D. H. Sed eleganter A. διοιχεται, si paullo plus auctoritatis haberet.' P. 105.

The variation διοιχεται deserves no such commendations: it agrees but ill with what follows, and evidently betrays itself to be the correction of some scribe who recollected the event, and modelled this verse by ver. 1573.

We were proceeding to point out some superficial and indistinct apprehensions in a long note on ver. 1679, as a considerable number of other passages also have invited our observations, but we have been unwilling to carry our remarks to a greater length. Our readers probably will think us sufficiently prolix already, and our object will be amply answered in exciting their attention to a series of performances which no man can suffer to be absent from his library who loves deep, elaborate, exact, and interesting criticism. The professor has his defects both of omission and commission, as our notes, we presume, will have demonstrated in some degree; nor can he, who observes so little ceremony with others, consistently revolt at our unreserved examination of himself. We honour, however, and revere his genius and erudition; we are among the foremost of his admirers to address him in the words of Lucretius to his noble friend:

——————' Quem tu, Dea! tempore in omni
Omnibus ornatum voluisti excellere rebus.'

ART. III.—*The Periplûs of the Erythrêan Sea, &c.* *(Continued from p. 18 of the present Volume.)*

IT appears from a note (p. 85) that our author did not see Gosselin's two quarto volumes on the geography of the ancients till that sheet was in the press.

The bishop of Rochester (p. 89) has ingeniously ascertained the latitude of Meroë to be 16° 24′ 3″. In p. 94 Dr. Vincent remarks, that Gosselin is so much attached to his own estimate for correcting the latitudes of Ptolemy and the other ancient geographers, that he pays little respect to local circumstances and the characteristic features of the coast. To this observation we must assent, notwithstanding our high respect for the talents and industry of the French author. We have remarked on a former occasion that he is inclined too much to restrict the maritime

knowledge of the ancients, but that this is the safest error in ancient geography, for Cluverius, Cellarius, and even D'Anville himself, have in many instances carried the knowledge of the ancients to an absurd extent. Though the learned doctor be inclined warmly to applaud Bruce's labours, yet he points out many gross mistakes of that author, among which may be mentioned his confounding of the Greek word *deiré*, a hill, with the Latin *diræ*, or the furies.

After describing the shores of the Arabian Gulf, Dr. Vincent proceeds to explore the ancient knowledge of Africa towards the Indian Ocean. He supposes, with D'Anville, that the Cape Aromata is that of Gardefu, though we cannot approve his adoption of Gardefan from Bruce, who was by no means an accurate linguist. He also asserts with D'Anville that the Southern Horn is the Cape of Baxas. The promontory Rhaptum he supposes to be Quiloa. Prasum, a headland, which bounded the ancient knowledge of Africa in this quarter, remains unknown; but the name would seem to imply that it was remarkable for verdure, or that the sea in its vicinity was covered with green weeds. On this and on many other occasions we have been led to regret that our learned author has not consulted a more numerous assemblage of African voyages; and when he refers to maps, they are not the most recent. The descriptions of Africa by Sanuto and Dapper deserved consultation, and the French works concerning Madagascar and the neighbouring shore are numerous; while our author is generally contented with a reference to Marmol, a geographer of no distinguished credit. From the general aspect of Ptolemy's description, and the maps constructed upon it, we were inclined to think that the island Menuthias of the ancients is that now styled Zanzibar, off the coast of Zanguebar. In this we agreed with the learned doctor, who, however, unaccountably denominates the island by the name of the opposite coast. If this idea be just, it will follow that Rhaptum must be a promontory to the north-west of Zanzibar, instead of being Quiloa, which is far to the south. Another difficulty occurs, to explain how the ancients came to pass the considerable isle of Pemba, to the north of Zanzibar, without any notice; and we wish that our learned author had examined the islands which Ptolemy assigns to this part of the Indian Ocean, upon which a very considerable part of the question appears to us to rest. The maps and charts of this shore are very defective; but the few small isles which Ptolemy specifies seem to be near Cape Dalgada, we mean the most northern cape of that name; and if so, the island of Menuthias must be that of Pemba. Upon an uncertain subject we must reason uncertainly; but if Pemba be Menuthias, it will follow that Rhaptum must be Mombaza, beyond which there is a cape to the south, that of Anzinho, as delineated in D'Anville's

map of Africa, to the north of the Bay of St. Raphael: and in the same supposition the headland of Prasum may possibly be the northern extremity of Zanzibar, or some cape further to the south, to which a ship may have been driven, and may have brought back the imperfect intelligence that such a place existed without any knowledge of the intermediate shore. It is improbable, if not impossible, that the island of Monfia, the most distant and the smallest of the three isles on this shore, should have attracted the notice of ancient geography, while those to the north were passed in silence; and this very silence is with us an irrefragable argument that the island of Pemba, the first which occurs, was the limit of the ancient knowledge of this part of Africa. In the present daily improvement of geography it is indispensably necessary to have recourse to the most recent maps; but our learned author seems more conversant in the opinions of Vossius and the old geographers, while we might as well in a chymical question refer to Paracelsus. Upon the number of miles or degrees occurring in ancient manuscripts we are little inclined to depend, especially in a work resting upon one manuscript, as the Periplûs. We therefore reason upon broad facts without attending to corrupted numerals. Those of Ptolemy may be in part corrected by the emendations which Montfaucon has published in his Bibliotheca Coisleniana, but those of the Periplûs are beyond redemption. Let us now hear the learned doctor upon these topics.

'It is now to be observed, that Ptolemy in going down the coast of Africa, as he has the same names with the Periplûs, so has he the same termination at Rhaptum; for his Prasum and his Menûthias are thrown to the conclusion of his account of Africa, and do not appear to be collected from any regular journal like this before us; but to be founded upon the report of some voyagers who had advanced farther south, in the intermediate time which had elapsed between the date of the Periplûs and that of his own publication. But if it follows from this that the Periplûs is prior to Ptolemy, so is there great reason to believe, that if he did not follow this journal as low as it went, it was one nearly of the same age. The hesitation with which he speaks about all below Rhaptum proves that he had no regular data to proceed upon, and however he rebukes Marínus for error in his calculations, which, if adhered to, would have compelled him to carry Prasum to latitude thirty-four degrees south, he himself has a method by no means more efficacious. Marínus, it seems, was upon his guard, and had reduced this excess to 23° 30′ 0″ south, or the tropick of Capricorn; but Ptolemy objects to this, as still too distant, and reduces Prasum to latitude 15° south, because, says he, the people there are black, and the country produces the elephant and the rhinoceros, circumstances which occur in latitude 15° north in Ethiopia, and consequently ought to occur again as many degrees south of the equator. This method of fixing a latitude is by no means satisfactory to Ramusio; for he tells us he was acquainted with a Portuguese pilot

who was well read in Ptolemy, and who objected very acutely, that if this ground were admitted, the inhabitants of Spain ought to be of the same colour with the Hottentots; for the straits of Gibraltar are nearly in the same latitude north as the Cape of Good Hope south. Without insisting upon this, it is evident that Ptolemy had no data from the journals to proceed on. But when he places Rhaptum in latitude 8° 25′ 0″ south, and Prasum in 15° 30′ 0″ south, he makes but one step of seven degrees, without a feature of the coast, or a circumstance intervening, which might enable us to judge whether the voyage had ever been performed or not; but here we find a nation of Ethiopians or Negro anthropophagi directly.

'It is opposite to this Prasum, but towards the north-east, that Ptolemy has placed his Menûthias, and at the distance of five degrees from the continent; for his Prasum is in longitude 80°, and his Menûthias in longitude 85°. His latitude of Prasum is 15° 30′ 0″ south, his latitude of Menûthias is 12° 30′ 0″. It is from this latitude of 15° south, that the early Portuguese universally assume Mosambique for Prasum; and if it were so, the Menûthias, five degrees to the east, can be nothing but Madagascar. Now it is not necessary to assert that either of these assumptions is true; but, true or false, it is evident that the Menûthias of Ptolemy is different from that of the Periplûs. The one is opposite to Prasum, between 12° and 15° south; the other is north of Rhaptum, and is in 9° south. The one is five degrees, the other is only thirty miles from the continent. Where Prasum is to be placed is an object worthy of inquiry, if there were data sufficient to determine it, as it is the final limit of ancient discovery to the south. I can point out no fitter position for it than Mosambique; and if the Greeks did reach that port, they must probably have heard of the great island. The name of Menûthias was possibly assigned to it, as the name of the last island known, like Thulè in the north, or Cernè on the south, for a Cernè is found as the limit of African knowledge, both on the western and eastern side of the continent. Hanno, or at least those who followed him, finished their voyage at a Cernè; and Pliny, as well as Dionysius, finds another in the Indian Ocean. One of the first names by which Madagascar was known in Europe was the Island of the Moon, possibly an Arabian interpretation of Men-ûthias; but Marco Polo calls it Madaster, an appellation which it received from the navigators of his age, who were apparently Malays rather than Chinese; and to that language we should look for the etymology of the term.' P. 163.

To this doctrine we cannot assent, and are rather inclined to smile at the authority of the Portuguese, perhaps the most ignorant nation in Europe. Had the ancients known Madagascar, they must also have known the islands of Pemba, Zanzibar, and Monfia, the long string of islands along the Mozambic shore, and the islands of Comoro, all which are unknown to their maps or descriptions.

We are the rather inclined to regard our opinion as just, because it forms a medium between that of our author, which extends the ancient knowledge so far as to be liable to insuperable

objections, and that of M. Gosselin, who is ever inclined too much to restrict the maritime knowledge of the ancients. This learned Frenchman supposes that Rhaptum is Bandel Veilho, Menûthias the isle (really a little delta or alluvial isle between which and the shore it is impossible that the ancient ships could have passed) of Magadasho, and the Prasum of the ancients he assigns to the cape Brava, which would restrict their knowledge to about one half of its real extent. In like manner we have already expressed our opinion that M. Gosselin has too much restricted the knowledge of the ancients on the western shores of Africa; and, from the present actual investigation, we are inclined to think that a medium between Rennell and Gosselin might fix the real limit of ancient knowledge in that quarter. Geography is, however, highly indebted to the researches of the French author, as he has certainly assumed the more rational error, and a ground opposite to all former opinions, so that his arguments, if not always just, yet contribute greatly to the discovery of the truth.

The doctor afterwards proceeds to what may be called miscellaneous observations relative to the subject. He denies the authenticity of the Egyptian voyage around the Cape of Good Hope, and its defence we leave in the able hands of major Rennell. He afterwards gives a brief abstract of the Portuguese discoveries, and concludes this first part of his interesting work with expressing his regret that he had not an earlier opportunity of consulting that of Gosselin. This we also regret, as it is most likely that his good sense would have led him to have preferred the middle course.

The appendix, which occupies near a third part of the work, might, as usual, have been printed in a smaller letter; for we conceive that the importance does not correspond with the space. It consists of four articles: 1. An alphabetical explanation of the articles of trade mentioned in the Periplûs. 2. An account of the inscription found in Abyssinia by Cosmas. 3. Illustrations of a corrupt passage of the manuscript, partly by that eminent Greek scholar Dr. Charles Burney. 4. The form of the habitable world, as imagined by Mela, Cosmas, and Edrisi. We were rather surprised to find the doctor promise, in the second part, a dissertation on the extent of ancient knowledge towards the east, a subject perhaps more adapted to a quarto volume than a commentary on the Periplûs. We hope, however, that he will carefully consult Gosselin's first work, the Géographie des Grecs analysée, for we conceive that the French geographer is better founded in this quarter than in Africa; but when he proceeded to the latter he was not sufficiently aware how much nearer Africa was to the centre of ancient discovery, and had besides, as is natural to the mind by fostering its ideas too much, at length proceeded to extremes.

We now return to consider a few passages which we marked in the perusal.

That the Persians (p. 12) never were masters of Hindustan would seem a bold assertion. It appears more probable that this warlike nation conquered the Hindus at an early period*. The mummia was never esteemed as a cadaverous substance, nor as an aromatic. It was the petroleum or naphtha used in embalming, and the term is also applied by many writers to the native naphtha. The revenue of Egypt (p. 66) was not reduced from three millions to a cipher; the doctor is thinking of the Porte and not of the Mamelukes. The revenue of Egypt under the beys probably amounted to a million sterling.

Our learned author justly observes (p. 101) that Cosmas the geographer is falsely styled Indicopleustes, as it does not appear that he ever sailed in the Indian Ocean, though his description of Ceylon have obtained the title. The inscription found by that author in Abyssinia is the earliest authentic record of that country, and proves that it was conquered by Ptolemy Euergetes, king of Egypt. But the knowledge of this inscription was lost; and the Periplûs is the first work extant which expressly mentions some cities on the shore of Abyssinia and the commerce of the country. With regard to the murrhia of the ancients, it appears from Martial and other authors that it was porcelain. Pliny, who describes it as a fossil found in Carmania, perhaps alludes to what considerably resembles porcelain, the indurated steatite, or soap rock, which the Chinese and other orientals form into idols, cups, and toys.

'Below Adûli, about eight hundred stadia, or eighty miles, there is a deep bay with a vast accumulation of sand, in which is found the Opsian stone, that is no where else to be met with. Salmasius has proved that the title of Opsidian or Obsidian given to this fossil from an unknown Obsidius, is an error. He describes it as a dark green which will take a very high polish, and for which reason it is said to have been selected by Domitian to vaneer a portico at an enormous expence, that it might by reflection show if any one was approaching behind his back, and preserve him from the attack of an assassin. There are specimens in England of what the modern Italian artists call Opsian stone; its texture is close enough to admit of any polish†, but it is so dark that the green tinge can only be discovered in a particular light.

'The bay where it is found is much harder to discover than the stone itself‡. There is nothing like a bay till we come to Beilul,

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* See the doctor's own note, (p. 60) which confesses that the ancient Hindu sovereigns paid tribute to their western conqueror. Rev.

† I have seen this stone both rough and in its polished state.

‡ Hinc in ora Æthiopiæ, sinus incognitus, quod admiremur cùm mercatores ulteriora scrutentur. Pliny, vi. 34. For Beilul, see the Modern Universal History, vol. xii. p. 301, where the ports of Vella and Leila are mentioned, which, if they had been carried beyond the straits, might have been the Sinus Avalites.'

much too distant, and there are no data to guide us but the distance. It is here that the authority of Zoskales seems to terminate; and if Bruce had been able to give us the exact limit between the province of the Bahrnagash and the kingdom of Adel, it is possible that this might have determined the question.' P. 107.

We wish the learned doctor had referred to Kirwan's, or any other modern mineralogical system, as modern writers may probably smile at the ponderous authority of Salmasius. But this is not the only occasion on which, while we admire our author's erudition, we must lament that he is a stranger to the extent of recent knowledge; and if any science require an exuberance of all kinds of information, it is geography, which embraces the world and the whole circle of human affairs. The word obsidian is now generally adopted in mineralogy, and implies a black substance resembling glass, generally allowed to be volcanic. The worthy doctor's opsian stone is unknown to all mineralogists, and is probably a dark serpentine. The author's erudition has also overcome his knowledge when he quotes the feeble and erroneous cosmography of Belleforest, though he allow (p. 136) that he is of little authority. Among two thousand stupid cosmographies and geographies it is singular that this alone should have been mentioned. We wish that our author had consulted arranged catalogues, and procured a greater *copia librorum*. In p. 172, note, Dr. Vincent allows that Pliny speaks lightly of the commentaries of Hanno; yet in a former passage he speaks as if Pliny believed in him. When we came to the first passage we in vain consulted that classic. In p. 173 is mentioned one of the many errors of Bruce indicated by our author: this is a strange one, as he supposes that Nearchus sailed along the coast of Ariana instead of Mekran, and came up the Gulf of Arabia instead of Persia! In p. 193 is pointed out another gross mistake of that traveller, and the doctor occupies some pages (197, *et seq.*) in combating a random assertion of the same hardy writer. The observations on the Venetian map (p. 201) seem to us superfluous; and Ramusio shows his want of judgement or vain nationality in enlarging on a thing so altered that candour would have regarded it as a forgery. In p. 205 Dr. Vincent wishes that the German latinists would give us the modern names of cities, and inquires what is Colonia in Brandenburg. At the end of the description of Germany, by Busching, he will find an index of them:—Colonia seems to be Kellen. The language is generally so correct that we were surprised to find in p. 221 the following note: 'Such is the opinion *both* of abbé Raynal, Mickle, Dr. Campbell, Harris, &c. &c.' *Both* and *between* can only refer to *two* persons or things.

A few remarks also occurred on reading the appendix. In p. 17 the cause of a gross mistake of all the early writers, who

impute the produce of India to the soil of Arabia, is explained. They were imported from India by the Arabians of Sabea or Yemen, from whom they passed to the Phœnicians and Greeks. Thus many kinds of spices and odours were ascribed to Arabia the Happy which never were natives of that country. When Herodotus says (Ap. p. 25) that ladanon was collected from goats' beards, the mistake is curious, for he must allude to those brushes with which it is beat off the shrub, and of which a good account, with a print, may be found in Tournefort's Voyage to the Levant. The topaz of the ancients (p. 31) was green, as appears from Pliny: it is our chrysolite,—and our topaz is their chrysolite, by a far more just application of the term. The doctor here returns to the obsidian stone, and says that Salmasius ridicules Pliny about it. Perhaps a magpye might ridicule Socrates,—but this would never decide a question; and the name of Salmasius is now completely forgotten in mineralogy. What our author or Dr. Burgess could mean by 'serpentine or hematite marble' we cannot guess. Serpentine is not a marble, but belongs to the muriatic class; and hematites, or blood-stone, is a term now solely applied to some kinds of iron ore. It is also a ridiculous error to conceive that the obsidian stone of Pliny 'is factitious, and seems very much to resemble the material of which our brown or red tea-pots are composed;' and our author might as well have referred to the Talmud or Dr. Hill as to old memoirs of the Academy of Sciences, when the real knowledge of mineralogy hardly exceeds ten or twelve years in antiquity. Obsidian is a name as familiar to the mineralogist as diamond, and implies a black volcanic glass. When the emperor Domitian lined a portico with it to prevent ambush, he applied it as a mirror, like the natives of South America, where it was called the Mirror of the Incas. The hyacinth, or jacinth, (p. 47) is not a gem of a violet colour; and we must smile at the ignorant learning of Salmasius, (we wish the doctor would burn his Salmasius) who calls it a ruby. It is, on the contrary, familiarly known to all, except profound scholars, as a gem of a yellowish brown. If Salmasius had defined a beef-steak, he would certainly have described it as a slice of rhinoceros.

In the interpretation of the map of Edrisi by captain Franklin, p. 87, there are several names to which we cannot assent. Number seventy is the Danube, and not the Baltic; number seventy-one is not Sweden, but Bulgaria; number seventy-three is Dacia or Hungary; number seventy-five is not Norway, but Poland: Scandinavia must be sought in the isles here delineated to the east of Great-Britain.

Upon the whole, though we cannot assent to all the positions of our learned author, we think that ancient geography is in-

debted to his labours, and hope that he will not delay the publication of the second part of so interesting a performance, and which will become still more important to the English reader if we should ever obtain the possession of Egypt.

ART. IV.—*Practical Observations on the Diseases of the Army in Jamaica, as they occurred between the Years* 1792 *and* 1797; *on the Situation, Climate, and Diseases of that Island; and on the most probable Means of lessening Mortality among the Troops, and among Europeans in Tropical Climates. By William Lempriere.* 2 *Vols.* 8*vo.* 13*s. Boards.* Longman *and* Rees.

THESE two volumes are peculiarly interesting to the inhabitants of Jamaica and to the occasional European visitants of that island. The first volume contains what may be styled the medical topography of Jamaica, a subject commonly noticed by the French physicians, but which is comparatively new in English authors; and we perceive with great satisfaction, that, even within a dozen miles of Spanish Town, there are situations in which the health of an European would be in little danger, and where he might be gradually and safely inured to a tropical climate. The state of health in different regiments, in different situations, is also particularly pointed out, and the causes explained. This we would forcibly recommend to the attention of field officers, since regimental surgeons are less frequently consulted on the internal regulations of a regiment than we think they should be. As much also depends on the diligence and attention of non-commissioned officers, some reward of rank or pension should probably be held out to those who chiefly distinguish themselves in their office. The following regulations cannot be too generally known, as they appear highly judicious,—the result of equal judgement and experience:

'1. That in future, no new-raised regiments be sent to the West Indies. The 130th, and the two corps of Irish brigade, afford a melancholy proof of the fatal consequences and inutility of such a measure; since the greater proportion of the men either died, or had their constitutions so impaired, as to render the regiment, even before they could be formed, useless to the service on which they were sent: one of the corps of Irish brigade was drafted after a few months residence in the island; while the other, and the 130th, shared the same fate soon after their arrival in St. Domingo. There are several obvious reasons, why newly-raised regiments must be sickly on their arrival in a tropical climate. These corps generally are formed of men of various constitutions, habits, and ages, many of whom have previously lived an idle, profligate life, by which they either have acquired some permanent disease, or have destroyed their stamina by a course of in-

temperance; while from not being habituated to the discipline they must necessarily undergo to form them into soldiers, it proves to them a source of fatigue, disgust, and anxiety, which, in a warm climate, strongly predisposes to sickness. The difficulty with which such men are prevented from being guilty of extensive acts of intemperance, and the time required for a new corps to establish a system of interior arrangement, prove also causes of sickness and mortality to such a regiment in the West Indies; while a dread of the climate, which more readily influences men, unaccustomed to hardships and danger, than the disciplined soldier, who has been frequently exposed to such inconveniences, acts with certain effect in the production of disease in its most fatal form: it is therefore evident that no service can be derived from new-raised corps, stationed in the West Indies, and that the plan totally should be laid aside.

'2. That the best disciplined old regiments are the most likely to be healthy in a warm climate; since among many others, the 13th regiment is a striking instance, of the health of the men being preserved in the most sickly quarter of Jamaica, by the superior discipline, and interior arrangement of the commanding officers, and the great attention of the surgeon.

'3. That when a regiment is under orders for the West Indies, if practicable, such soldiers as are termed young, strong, healthy men, be drafted into other corps, and the regiment be composed of men, from the age of thirty-five to forty-five, or even fifty. During the sickness which lately proved so fatal in the West Indies, it was observed that such description of young men were by far the greatest sufferers; and that people in the middle age of life, more frequently either escaped an attack, or passed through the disease with safety. In the 83d regiment, and, I may add, all the other corps where much mortality prevailed, this observation was strongly confirmed; while among the newly-arrived inhabitants, when a full, florid, healthy young man arrived, it was a common remark that he was a bad subject for the climate. Young men besides are not under that command which distinguishes the well-formed soldier, and are therefore more liable to be guilty of imprudences, or to avoid precautions for the preservation of health, than those who have been longer in the service. The system of keeping the regiments for a number of years in the West Indies, and afterwards drafting them into other corps, appears to be on many accounts very objectionable. It has already been noticed, when treating on the diseases of the inhabitants, that it requires a certain period of residence to assimilate the European constitution to a tropical climate; that with great care and attention, health may be enjoyed for some years afterwards; but that there is a period of residence, particularly in the plains and sea-coast, beyond which, (with some exceptions,) Europeans cannot exceed, without risking their health, or an injury to their constitutions; and on this account, it obliges a great proportion to visit America, or return to Europe. If this rule be applicable to the inhabitant, with how much more reason may it be applied to the soldier, who, from various causes, has much less chance of enjoying health, or possessing a good constitution after a long residence, than the former. The drafting such men into other corps is only weakening the means of defence, and

shortly sacrificing many of those lives, that might be saved and prove serviceable to their country.' Vol. i. p. 242.

The other parts of the arrangement relate to the arrival of the troops between January and April, the healthiest season; the preventing them from being confined to transports previous to to their sailing; to the transports being rendered capable of ventilation; not too much crowded; kept carefully clean; the troops immediately landed, and not at once stationed on the coast, but in barracks on the mountains; with some regulations of inferior importance. The judgement of major-general Whitelock's arrangement is eminently conspicuous in the health of his regiment. The only difficulty which arises is from the idea that men may be gradually inured to bear the tropical sun. Experience opposes this system; and what appears always injurious to the native Creole can probably never be rendered habitual to the European.

The second volume is more strictly medical, and relates chiefly to the fevers of Jamaica, with some remarks on dysentery, the chronic diseases of the army, principally in consequence of fever, and on ulcers. The volume is concluded by a chapter on the duties of the regimental surgeon, attendance upon the sick, and the arrangement of the hospitals in Jamaica.

The fevers are, the endemic fever of the island from marsh miasmata, the contagious or hospital and jail fever from animal effluvia, and the remittents: yet there is an intermediate kind between the two first, which Mr. Lempriere carefully distinguishes; and the diagnosis of this kind is, we think, a very valuable part of the present volume. The endemic fever is, in his opinion, by no means contagious.

'Contagious fevers, in their different varieties, owe their origin to the effluvia arising from animal matter in a high state of putrefaction; and it has been universally allowed, that in proportion to the concentration of the effluvia, its force will be increased, and the variety of the disease determined: it is also generally admitted, that the putrefaction of animal matter is most readily induced by a confined, moist, and warm atmosphere.

'Fevers of the typhus kind very unfrequently occur among the white residents, people of colour, or negroes of Jamaica; the latter of whom live in crowded and confined apartments, where their indolence allows filth to accumulate, which they shut up with themselves as close as possible, from their desire to exclude the air, thereby affording every opportunity for human effluvia to become favourable to the generation of contagion; therefore it must be allowed, that the very great heat of this climate is inimicable to its generation; and that if it were generated, the intense heat of the day must rarify it to such a degree as to render it impotent, and destroy its power of propagation. This opinion is supported by the unfrequency of typhus among the soldiers also, unless when newly arrived and labouring un-

der the influence of the contagion of ship fever; which even in such case does not spread, but soon disappears altogether.

'And if the tropical climate be in general unfavourable to the production of contagion, and to its diffusion or continuance when imported among the soldiers from ships, the months of June, July, August, and September, which constitute the driest and most ventilated season of the year, (the sea breezes prevailing with great regularity, purity, and force,) must be more particularly unfavourable to this production or diffusion; besides the intense heat of these months causes all the windows and doors of every house to be thrown open, with every other means by which air may be admitted, which allows a complete and rapid circulation of dry, warm air; and it was during these months that the tropical continued fever prevailed most.

'Notwithstanding the truth of these positions, it may be admitted, that contagious diseases can exist in a tropical climate; but their existence on shore must be of short duration; for if we compare the scheme of mortality, which attends the worst fevers in tropical climates, we shall find it very different to that of contagious fevers in Europe, which depopulate whole towns without distinction of persons; whereas the tropical continued endemic confines itself chiefly to newly-arrived Europeans. This observation must have weight in the conclusions we may draw, on the causes and nature of the fevers which prove so fatal in tropical climates.' Vol. ii. p. 24.

'The tropical continued fever has seldom been observed, but where the temperature of the air does not allow the mercury in the thermometer to range lower than from 75° to 50° on Fahrenheit's scale; this is clearly proved by the observations of practitioners in Jamaica, who reside on the mountains where the thermometer frequently sinks below 50° and seldom ranges higher than 75°: in these situations this fever very rarely occurs, or indeed any other diseases, than mild intermittents and slight inflammatory affections.

'Negroes are seldom attacked by fever in this form, unless they had visited Europe, and had newly arrived; yet they are equally subject with the white inhabitants to the endemic remittent of the country. White natives of the West Indies, with the same exception, are equally exempted from its attack; as also are Europeans who have resided some time in a tropical climate, and who have experienced one or two attacks of the common remittent. These circumstances deny it to possess the infectious influence of a contagious fever; and as a further proof, I may adduce, that in no instance under my observation did any attendant upon the sick labouring under this disease take this fever, except persons under particular circumstances of constitution, to be hereafter noticed; though many of them remained in the sick rooms until after the patients' death. In no instance were the nurses of colour affected by it; and in the few instances where orderly men attending on persons ill of this disease were seized with fever, it never failed to put on the remittent form, which certainly in many cases owned a bad type, and sometimes proved mortal; but which prevailed a distinct yet cotemporary disease with the continued endemic; affecting not only Europeans of long residence, but even the natives themselves with uncommon malignity; any other debili

tating causes, as well as the fatigue and want of rest arising from attending the sick, would have excited the same fever; which must prevail on occasion among the attendants of the sick in common with others.

'Many of the officers who died of the continued endemic, for whom I had a personal friendship, were attended by myself both day and night with close assiduity, which the inattention of their nurses more closely imposed; inducing me to assist in that capacity, until the moment of death: still I was not infected with contagion.' Vol. ii. p. 28.

We have dwelt longer on this point, because we think these observations, joined with those of Dr. Jackson, mark a striking and well-founded distinction in the pathology of fevers, which we may have occasion to pursue. The account of the weather, as connected with the disease, is a valuable addition to the description.

The description of the symptoms of the endemic fever is peculiarly distinct, and is the more useful, as contrasted with the appearances on the commencement of the remittent. The fever, which sometimes attacks those who are newly arrived, a kind of hybrid disease, partaking of the endemic and typhus, is also well described.

In the pathology of the endemic, Mr. Lempriere attributes the predisposition to venous plethora, and the action of heat irregularly exerted on different parts of the system, so as to occasion an imperfect balance on the circulation. The immediate cause, viz. the action of the marsh miasmata, seems, according to our author, only to render this irregularity more fixed, and capable of producing the continued series of appearances which constitute fever. The usually exciting causes, viz. the debilitating ones, are properly noticed. The immediate cause, as we have now stated it, approximates so nearly the opinion we have often had occasion to deliver, that it may be supposed to command our assent. Mr. Lempriere, however, in his farther consideration of the effects of relaxation and the operation of the miasmata, advances, we suspect, to a length which facts will not always support. Appearances on dissection are subjoined.

The prevention of the continued endemic of Jamaica consists in avoiding every cause of relaxation or debility, and gradually and effectually lessening the venous plethora. This latter part of the prophylaxis should, we think, commence on entering the tropics.

The treatment of the endemic fever of the tropics has been the subject of much contest in almost every part of the process. We shall only notice our author's opinion of the two principal remedies, bleeding and mercurials. Bleeding, we have seen, is recommended by Mr. Lempriere as a prophylactic; and when the fever is forming, he thinks its advantages equal; but when

once formed, he considers it as injurious. We have already given an account of Dr. Jackson's practice, which, so far as we can judge, is preferable in this respect. It has an authority, moreover, which we highly respect, that of Dr. Moseley. Of mercurials, opinions have also differed. When they affect the mouth, it has been contended by some that they are of service, while others have asserted that the relief is not owing to their salivating power; but the latter to the disease having yielded.—Our author's system is different from both: he thinks, that when mercurials have not affected the mouth, they have not been absorbed, and prefers, as of more ready admission into the system, the mercurius muriatus, which he guards from affecting the bowels by opium. This remedy he thinks highly useful.

We were much pleased with Mr. Lempriere's judicious remarks on the remittent and intermittent fevers of Jamaica, as occurring in different constitutions. What he observes of the effects of remittents on irritable systems we shall transcribe.

'It may be observed in persons with a weakly constitution, that the force of the disease is directed more particularly against the nervous system; in such instances the febrile symptoms never run high, the spasmodic pains are seldom severe, the stomach is seldom affected with more than nausea, the countenance is but little flushed, the pulse is small and quick, the tongue is white but not very much furred, the urine is pale and in small quantity, the skin is warm but always disposed to be open, the bowels are evacuated without difficulty, and remissions are easily to be procured: but in such cases the mind is unusually discomposed; the patient is under the strongest influence of apprehension, he fetches deep and heavy sighs, complains of a tightness and very great oppression about the præcordia, and is uncommonly restless and wakeful: a fainting comes on in an erect posture, and, where much evacuation has been caused, symptoms of general debility appear very early in the disease: frequent nervous startings, particularly when the patient has been dozing, wild dreams and a confused imagination between sleeping and waking which resemble delirium, are among the other symptoms of this variety of remittent fever; but by no means portend the danger which their appearance suggests in the last stage of the ordinary remittent.

'Though the nervous variety of the remittent occasionally appears among soldiers of weakly habits, yet it is more observable among officers and the higher order of white inhabitants, who have delicate and irritable constitutions; and still more so, among those who devote more time to literary pursuits than to bodily exercise.

'This variety of the endemic is not dangerous, if evacuations be not too freely made, if the patient be encouraged in a notion of safety, and is well supported by proper diet and a judicious use of wine and bark, which may be given much earlier and more freely in this, than in any other variety of the remittent; for where it ends fatally, debility seems to be the principal cause of death; a muttering delirium precedes it, and the powers of life gradually die away.' Vol. ii. p. 141.

Mr. Lempriere remarked that relapses were more frequent, and the symptoms of intermittents and other acute diseases more violent, at the full and change of the moon, than at any other period: these circumstances appeared to cease as the moon quartered.

The indiscriminate use of emetic tartar in the fevers of Jamaica, Mr. Lempriere, with every other judicious practitioner, reprobates; and when in irritable habits, in the latter stages, symptoms of congestion appear, he recommends mercurials, both internally and by frictions. At the conclusion of long fevers, worms, the offspring of a blue fly, are found occasionally, notwithstanding all the efforts of the attendants, to burrow in the nose; and in one instance they were fatal, in consequence of passing through the os cribriforme into the brain.

On the subject of dysentery he does not add much to our former knowledge. *Active purging* is his chief remedy, and the frequent and free use of opiates he thinks injurious.

'The use of opium in dysentery, so as to be rendered safe and serviceable, requires much prudence and address. In the acute stage, it is very seldom necessary or even admissible; and in the chronic form, it must not be indiscriminately prescribed. It will be found to produce the best effect where there is much griping; but even then it should not be given without a previous laxative, or mischief will follow. Where there is a prospect of the patient's recovery, and calomel is the medicine employed for that effect, the practitioner must be the proper judge whether the addition of opium be requisite; and it may here be remarked, that when given in conjunction with calomel, it seldom is productive of the inconvenience which follows the administration of it alone.

'In some particular instances, where the patient is exhausted for want of rest, or where the principal symptoms arise from weak bowels, a full dose of opium, combined with ipecacuanha, becomes necessary; but should griping afterwards return, a laxative must be employed; as there is no stage of this disease where natural evacuations can be dispensed with.' Vol. ii. p. 229.

In chronic dysentery, the best remedy, in our author's opinion, is calomel in small and repeated doses.

The chronic diseases of the army are chiefly liver complaints; and Mr. Lempriere's plan of occasionally allowing the soldiers a cruize, sometimes even sending them to Bermuda or to Europe, merits particular attention. The inflammation of the liver he styles venous. It is indeed seated in the system of the vena portarum, and attended with a suppression of the biliary discharge; but obstruction would perhaps have been the better term.

The chapter on ulcers is very full and instructive: it proves, we think, Dr. Jackson's opinion very decidedly, that ulcers are a febrile state of a milder kind, and the miasma, which, when

concentrated, would produce fever in a less degree, is deposited on the extremities.

The eleventh chapter, on the duties of a regimental surgeon, &c. is highly valuable, and the regulations of the hospital demand our warmest and most unreserved commendation. The whole of this chapter we would recommend to the attention of every military man embarking on tropical service, and particularly to the surgeons.—Were the greatest part of Mr. Lempriere's remarks carefully studied, many lives would be preserved.

ART. V.—*Alfred, an Epic Poem, in Twenty-four Books. By Joseph Cottle.* 4*to.* 1*l.* 1*s. Boards.* Longman *and* Rees. 1800.

MR. Addison, in his celebrated critique on Milton's Paradise Lost, has justly observed, 'There is a circumstance in the principal actors of the Iliad and Æneid which gives a peculiar beauty to those two poems, and was therefore contrived with very great judgement—I mean the authors having chosen for their heroes persons who were so nearly related to the people for whom they wrote. A Roman could not but rejoice in the escapes, successes, and victories of Æneas, and be grieved at any defeats, misfortunes, or disappointments that befel him; as a Greek must have had the same regard for Achilles.'

Mr. Cottle has in this respect wisely imitated the mighty masters of heroic song, and in the choice of his subject has availed himself of his countrymen's natural predilection for their own history and their native land. The tale of innumerable hosts of barbarous invaders routed and expelled with merited loss and disgrace excites indeed the admiration and applause of every man whose bosom glows with the love of freedom. Much more must it gratify the pride and foster the patriotic enthusiasm of those whose forefathers were the very heroes engaged in the achievement of such glorious exploits. The character of Alfred is deservedly the favourite theme of the English historian's panegyric; and every celebration of his valour, his wisdom, and his humanity, must revive the ardent emotions which almost every British youth has experienced on perusing the records of the early ages of his country.

In another point of view also the actions of Alfred afford a happy subject for the epic Muse. The period of his reign is neither so remote from our own times as to be uninteresting on account of the scantiness of historical documents, nor so modern as to forbid the application of poetic ornament. The records of his deeds are sufficiently ample to furnish the poet with an excellent outline; while the minute particulars of his history are left in such a state of happy perplexity, as to leave room enough

for the full exercise of fancy. We observe, however, that Mr. Cottle has, with a laudable industry, availed himself of every relic of information which is left upon record respecting the character and conduct of his hero. He has studied the Saxon history with strict attention. Hence the incidents which he invents wear the air of probability, and in the construction of the general plan of his poem he has scarcely deviated a step from the line of historic truth.

Sensible of the disadvantage under which epic poems labour in consequence of the annunciation of the catastrophe in the exordium, Mr. Cottle has skilfully contrived to keep the interest of his readers awake by interweaving into his story the process and termination of his hero's domestic distresses. By the exhibition of the perilous adventures of Alswitha his amiable queen, and her infant son, he happily preserves throughout great part of his work the pleasingly painful uncertainty of the drama. Touching on this topic in his preface, he says,

'I believe, by exhibiting the conjugal affection in its purity, I have had a more dignified passion to develope, and have been likely to produce a better effect than could be accomplished by any display of the earlier and more romantic attachments. I was in some measure influenced to this choice, from the hope of counteracting, in a small degree, the influence of those writers, particularly the dramatic, who (to the great injury of society, as well as sacrifice of truth, and with an uniformity not very honourable to their invention) delight in representing profound misery as the almost invariable attendant on the marriage state.' P. iv.

We pay respectful homage to the heart which dictates these sentiments; and we cannot forego this opportunity of declaring our opinion that Mr. Cottle has demonstrated, by experiment, that the picture of conjugal affection and happiness, when drawn by a skilful hand from the original of Nature herself, will captivate the attention and make a strong impression upon the feelings of every unsophisticated mind.

Mr. Cottle indeed seems to dwell with peculiar delight upon the representation of the gentler passions. He strives rather to melt the heart, than to nerve the arm of heroism. He has adopted as his model the Odyssey in preference to the Iliad. Though he treads through the fields of blood and slaughter, he avoids entering into the detail of the horrible works of war. Homer has depicted violent death in such a vast variety of frightful forms, that the subject is exhausted. In the art of human butchery there is now nothing new under the sun:

'Jam loca vulneribus desunt.'

We wish Mr. Cottle had, previously to the publication of his poem, formed a fixed determination as to the expediency or inexpediency of the use of poetic machinery. In his preface he

intimates his opinion, that in these philosophical times a recurrence to supernatural agency is not to be tolerated, even in a poet. Yet, in the twenty-third book, Alfred is visited by his guardian angel; and the poem opens with the terrific interview between Ivar the Dane and the prophetic sorceress. The awful mythology of the North, with which Mr. Cottle seems to be familiarly acquainted, undoubtedly holds out a strong temptation to the poet who is engaged upon topics with which such mythology is in any degree connected; and Mr. Cottle has done enough to show that he did not decline taking full advantage of this pregnant system of machinery through inability to manage it. Yet, after all, we cannot but regard the first and twenty-third books as excrescences; and are firmly of opinion that they ought to fall a sacrifice to consistency.

From these observations on the general nature of Mr. Cottle's subject, and the principles of his poem, we shall proceed to an analysis of the story he has immediately selected. The quotations we shall occasionally introduce in the course of our critique will enable our readers to form a correct idea of his style and manner of versification.

The hero of the piece is introduced to our notice in circumstances of great distress.

> 'In a deep glen, surrounded by tall rocks,
> And hanging trees, whose foliage dark half hid
> The light of day, while with soft melody
> A mountain stream beside him murmuring ran,
> Stood Alfred, poring on his country's wrongs.
> Such cares were his as drink the spirit up!
> No word he utter'd, whilst his troops around,
> Weary and heartless, stedfastly beheld
> Their monarch's face, with such a general look,
> As when the wind sweeps o'er some grove, whose leaves
> Turn to the obtruding breeze, and seem to ask,
> What power had moved them. Gazing slowly round,
> Thus spake the king:
> "Subjects and faithful friends!
> Behold your sovereign, stripped and desolate!
> Unfriended, save by you: and this weak babe—
> This wretched mother, partners in his grief,
> And none to aid." P. 36.

Hopeless of raising at present any effectual force to resist the Danish invaders, he intimates to his troops his intention of withdrawing into a secret retreat, for the purpose of securely watching the course of events, and taking advantage of any future occurrence of fortunate circumstances. While he is endeavouring to console their sorrow on this account, he is interrupted by the arrival of Sigbert, abbot of Wilton, whose holy wrath rises to phrensy at the recital of the devastation of his abbey by the

Danes. Alfred, accompanied by Alswitha his queen, with their infant son in his arms, begins his journey over the heath adjoining the glen where he had just dismissed the remnant of his army. After traversing a wearisome length of way by moonlight, towards the dawn of day he meets a cripple, with whom he divides his only loaf—an incident which is very generally known to be true to historical fact. Being at length arrived at Glastonbury abbey, the Saxon monarch leaves there his queen and son under the protection of the abbot, and proceeds in search of some obscure retreat.

'Weary at heart,
Remembering each anticipated joy,
The king now stray'd alone, unknowing where,
O'er trackless wilds, where never human foot
Seem'd to have trod. His parted loaf was gone:
The berries of the wilderness assuaged
His hunger: vanish'd were the springs that gave
Their noiseless streams, and roll'd between the hills
Making the green grass greener; for his eye
Full oft reverted from the drooping flags,
Grown grey in sun-shine, whose forbidding hues
Restrain'd approach, and made the hurrying foot
Stand still, the eye turn off to other scenes,
The heart to other hopes. Warm was the day,
When Alfred, weary with the tedious search
Of water, and the pang within, whose power
Seem'd heighten'd by the rage of hope, put off
By disappointment, stood and gazed around.
'With light green leaf, rising from Winter's spoils,
Russet and grey, the gorse and fern were near,
And farther off, and far as he could see,
Blended with moss, and thorn, and sedgy grass,
With many a little plat of pasture fair,
Opening between. Alfred in thoughtful mood,
Still onward sped, oppress'd with growing care,
Save when the warbling tenants of the wild,
Upstarting, gave to sad perplexity
Short respite. Many a fitful glance he cast
Of weary expectation o'er the heath,
Which to him seem'd from each small eminence
Wider to spread its dreary reign. The king
Now languid grown, and lost amid the waste
Of endless desolation, felt his heart
Prepared for death.' P. 87.

At length, almost exhausted by fatigue and hunger, he pursues the course of a drove of wild horses to a valley, where, after sleeping all night in the open air, he espies a cottage, towards which he directs his steps. Here, according to the well-known tradition, the poet represents him as hospitably sheltered, although its worthy inhabitants, Ceolric and Acça, are uncon-

scious of his dignity, and employ him in a variety of servile offices. After the lapse of some days the woes of the monarch are heightened by the arrival of Ceolric with the intelligence that his faithful general Oddune is besieged by the Danes in Kenwith castle, and that the abbey of Glastonbury is burnt, and all its inhabitants put to the sword. After a night of misery,

> 'At the first gleam of dawn, the king arose.
> The morning light came slow, and gathering clouds,
> Still heap'd on clouds, spread through the concave dark:
> Now borne away by the quick hurrying winds,
> That only brought fresh clouds, of deeper dye,
> And more portentous shadows. Alfred gazed
> O'er all the scene. It was an hour of sadness!
> The fields were grey; the brambles and the trees
> Mute and unmusical; for not a voice,
> Save of the rook, was heard, that, sailing fast
> On the loud tempest, caw'd a hideous caw,
> Then passed away; whilst on the neighbouring stones
> And leaves, the rain beat in such harrowing sounds,
> That to the king it seem'd the constant hiss
> Of jarring serpents.' P. 105.

At the hour of breakfast Sigbert arrives at the cottage with a child, which, in traversing the heath, he had found by the side of a murdered monk. The child thus propitiously preserved is Alfred's, who discovers himself to Sigbert, and dismisses him to gain some tidings of Alswitha. Acca and Ceolric, now apprised of the dignity of their guest, whom they have hitherto treated as a menial servant, are overwhelmed with terror. Mr. Cottle thus exhibits their emotions:

> 'The king
> Look'd mild and said. "Know, that who speaks to thee
> Is Alfred's self!"—Maddening astonishment
> Rush'd through the neat-herd's mind. He gazed on earth,
> Silent, when Acca to the king approach'd:
> She stood, and would have spoken, but her tongue
> Refused its office. Alfred thus began:
> "Behold in me, your friend!" When Acca cried,
> "Art thou our king? and this forsaken child
> Our hopeful prince, prince Edward? Now,
> My death approaches! I have seen enough!
> What! thou, our brave king Alfred? thou, the man
> Whom I have cross'd unwittingly?—deny'd,
> To this our cot, admission? Can it be,
> That I should thus rebuke the best of kings,
> And he forgive me?"
> Alfred answer'd—"Yes,
> I do forgive thee! Thou hast shelter given
> To one,—a dreaming man, whose wilder'd mind
> Left thy concerns, and wander'd far away;

Whither, you little knew! and yet you fed,
And with him bore. But, Acca! had thy wrath
Sounded eternal like the troubled brook,
That deed would cancel all, when thou didst take
My starving infant and communicate
Food and kind warmth, whilst I, his father, stood
And heard thee comfort him—beheld thee press
His shivering hands, close to thy breast, and tell
Of his calm sweetness. 'Twas a secret joy,
An ecstacy which angels might desire!" P. 115.

After thus encouraging his kind hosts, Alfred commissions Ceolric to go to Kenwith Castle, to apprise Oddune of his approach; and, after entrusting his child with Acca, departs to join his troops in Selwood forest. Sigbert, in the mean while, proceeding in search of the queen, after various adventures finds a ruined abbey.

'He pass'd the door,
When, with a sudden shriek, near him he saw
A woman flying. Through the porch she rush'd,
Whom Sigbert follow'd: when she turn'd and cried—
"Pity the wretched! Art thou one of us?—
A Saxon?" "Yes," the warrior said "I am;
A servant liege of Alfred our good king;
And who art thou?" the woman strove to say,
But loud and fast her heart beat and denied
The feeble utterance.' P. 128.

This woman intimating that she can give some intelligence respecting the fate of Alswitha, he takes her under his protection, and they proceed together towards Selwood. On their way, however, they meet a body of Danes commanded by Guthrum, an aged warrior, whom the woman addresses in this pathetic speech:

"Behold in me
A wretched being; one whom many cares
Have lighted on—severe and deadly cares,
Such and so deep, that one desire alone
Now buoys my spirit. Let me go in peace!
Oh chieftain! hast thou never felt a joy
Shoot through thy frame, when, after wandering far,
Thou turnest homeward, and hast now descry'd
Thy loved abode? Just such tumultuous joy
Rush'd through my heart, before I saw these bands,
And thee their leader. As thou valuest home,
Let me depart, and happiness be thine." P. 131.

By this speech the rugged heart of Guthrum is softened; but he is provoked to fury by the characteristic impetuosity of Sigbert, who dares him to the combat. Sigbert is vanquished—and Guthrum, sparing his life, dismisses him to bear an insulting

message to Alfred. The woman, in spite of her entreaties, he retains in captivity. When parting from Sigbert, she gives him a string of pearls, and thus addresses him:

> " Stranger, take this!
> And if in times, or near, or far remote,
> Thou should'st address him who remembers these,
> Declare, she who possess'd them, now endures
> Sorrows and hard captivity; yet say,
> She loved her husband—mourn'd her infant child—
> Gone to his fathers! Tell him, I declared,
> If e'er he saw me living, he should find
> My heart still pure; and if, far off, I died,
> To pity one, who, with her latest breath,
> Call'd on her husband, and from heaven implored,
> Blessings on him and his." P. 142.

Repairing to Selwood forest, Alfred dismisses his chiefs to arouse his subjects. During their absence he holds a long conference with a hermit, who fortifies him with religious consolation. After this interview he is joined by Sigbert, who relates the particulars of his journey. At the close of his narration he adds,

> " One thing had near escap'd me; ere she pass'd,—
> The woman,—from her neck she took these pearls,
> And to me said, ' If in hereafter times
> Thou should'st address him who remembers these,
> Declare, she who possess'd them now endures
> Sorrows and hard captivity." When Sigbert placed
> The pearls before his monarch, which he saw,
> And sudden started back! Feebly he cried—
> " That woman was Alswitha!"
> Sigbert stood,
> Whilst twenty times the crow might flap his wing,
> Silent in wild amazement.
> Now to find
> Alswitha lived, yet, by the hostile Dane
> Torn from his sight, a dark uncertain joy
> Gave to the king, like what he feels who sails
> Upon some stormy sea, then on a rock
> Drives with impetuous force, and when at length
> The crag he climbs, finds to his bitter cost
> That he alone survives of all the crew.' P. 170.

Ceolric now arrives with intelligence that Kenwith Castle is not yet reduced to extremity. His account of his method of gaining admittance into the castle, and of his interview with Oddune, is highly interesting, and abounds in true touches of nature. Being informed of the arrival of Ivar, Alfred proposes to burn that chieftain's fleet, the execution of which project is the subject of the tenth book. Being returned to Selwood, the Saxons are agreeably surprised by the appearance of Oddune,

who relates the adventures which had befallen him since he left his monarch, and particularly the manner of his escape from Kenwith.

The surprise and rage of the Danes on the escape of the besieged Saxons are well described. While they are rejoicing on account of the arrival of Ivar, the brother of Hubba, their exultation is checked by intelligence of the destruction of their fleet. These sad tidings give rise to a quarrel between Guthrum and Hubba. Our readers will easily conceive that Mr. Cottle would not overlook the memorable visit of Alfred to the Danish camp, disguised in the dress of a minstrel. In describing the mode of the king's procuring his harp, he introduces an interesting episode—the history of an aged cottager, whose son, the proprietor of this instrument, had gone to fight the battles of his country, but had never returned. Being properly equipped, the Saxon monarch repairs to the hostile camp. After encountering various perils, to escape which he assumes the guise of insanity, he thus gains access to the beloved of his soul:

> 'When the king ceased his melancholy song,
> A damsel from the castle came, and cried:
> "Harper, come hither." Alfred heard a voice,
> And, looking round, beheld her. At the words,
> He stopp'd, leaving the crowd 'mong whom he stood,
> And follow'd her alone.
> It was the hall
> Whereto they went. She said, "Harper sing forth
> To sooth the sorrows of yon woman's heart,
> Who sits beside the fire—nursing her cares
> From morning e'en 'till night." Alfred look'd around,—
> He saw Alswitha!
> By the hearth she sat,
> And at the fire intensely gazing, saw,
> Or seem'd to see, semblance of friend beloved,
> Nor of the harper knew, nor who, around,
> Cared any thing, so she might sit and gaze
> In idle contemplation.
> Alfred play'd:
> She knew the tune! when casting a quick glance
> At him, beside, the harper, she exclaim'd—
> "What man art thou?" When fixing his dark eye,
> Full at her, he pronounc'd no word. She saw!
> She knew the king! and shudd'ring turn'd away,
> Wrung with deep agony. The damsel saw
> The sudden change of countenance both shew'd,
> The terror, the surprise, and, as she look'd
> Around the hall, grown darker from the night
> Approaching slow, and saw the pale blue fire;
> The shadowy world of beings rose; she seem'd
> Half conscious of some intellectual strife,
> And dim conjectures so o'erpower'd her mind

With forms and shapes ideal, that she stood,
Trembling, 'till, grown suspicious of herself,
The place and all around her, from the hall
She fled precipitate.
Most like the youth,
Who through the church-yard roams at dead of night,
And, when he to the middle path draws nigh,
Determines not to fear, yet fears the more
For all his resolutions; 'till at length
Aërial phantoms dance before his eyes,
And all creation leagues to stir his spirit;
When, to imagined fears resign'd, he seeks
Safety in flight, and faster for his speed
Thinks fiends pursuing.
So the damsel rush'd
From out the hall, and cried, to those without,
"What man is this that ye have hither brought?
My heart doth quake." The waiting band replied,
"It is a Saxon harper, wandering here
In his mad fits of lunacy. No harm
Hath he achieved?" "No harm," the damsel said,
"But I do fear again to enter there,
Go ye and bring him forth." Then many a Dane
Rush'd in, and, looking round, the minstrel saw
Kneeling before the woman, him they brought
From out the hall. Alswitha saw the sight,
And trembled as her death-call she had heard.' P. 275.

In consequence of the opinions of the Danes that his intellects are deranged, Alfred is an unsuspected witness of the tumult and disorder which pervade their camp. This circumstance, however, exposes him to a severe trial. Bearing the most implacable resentment against Guthrum, Hubba demands that his unknown captive should be sacrificed as a propitiation to the gods. Guthrum sternly refuses to give her up; and the demand of Hubba is discussed at midnight in the presence of Alfred and Alswitha. After a stormy deliberation,

'Ivar exclaim'd;
"Lead forth the victim! Bring the sacred knife!
Prepare the bowl! and let her streaming blood
Flow to the midnight torch!"
As when some tree,
By winds assail'd, bends its full-foliaged brow,
Trembling, 'till, with the spirit of the storm—
Whose ministers preceded, down it falls
Prostrate on earth, Alswitha bent her head;
But when she heard the sentence, "Lead her forth!"
Life seem'd departed! on the ground she fell,
Senseless. When Hubba grasp'd her arm, and forth
Essay'd to bear her out; but Ivar cried,
"Forbear! I have one question first to ask.

Guthrum, attend! Became yon captive thine
In lawful fight, or didst thou meet with her,
When peaceful, and afar from wars and strifes?"
Guthrum imperfect hope received, and cried,
" By all the gods we serve, I found her not
Fighting, or urging on to fight, but far
From battle, and pursuing quietly
Her sober way."
Ivar then knit his brow:
Conflicting thoughts seem'd labouring in his breast.
Awhile he ponder'd; when, Alswitha rose,
And gazing slowly round, spake not, yet look'd,
With apprehended sternness on the chief.
This look awoke his wrath, that but required
The pressure of a shadow to burst forth
Untameable—Like that still pause in air,
When the dark elements are fill'd with mists
And pregnant clouds, 'till through the vaulted sky
The thunder rattles, and the world beneath,
Half deluged, hears the dread contunder roar
Which bursts heaven's flood-gates.
Thus the chieftain cried:
" Woman! thy haughty mien but ill deserves
Compassion, yet, it wrings me to the heart,
What most I hate, I fear me, I must shew."
When lifting up her eye, Alswitha spake:
" Haughty, my lord! within this trembling breast
There is no haughtiness, and if thou shew
Compassion to my pleading innocence—"
' Hubba exclaim'd, " Compassion! Hold thy peace!
Ivar, my brother! wouldst thou rescue thus
A worthless captive, and expose our heads—
Thy head and mine—nay all around our tent
To one o'erwhelming fate? Recal thy words!
Pronounce! and let me seize her and lead forth
To instant sacrifice."
Then such suspense
Hubba and Guthrum, and the harper felt,
And she, Alswitha, as that wretched crew,
On India's despot shore, when, parch'd with thirst,
And deep immured in midnight horrible,—
Their very veins starting from out their flesh,
And, boiling, as their dark blood flow'd within;—
Then such suspense felt all around the chief,
Ivar, as Albion's injured sons endured,
When having sent a second time to learn
If still he slept, the monster, on whose rest
Their lives depended.' P. 297.

From a vow, however, which Ivar had made not to destroy

any captive excepting those taken in battle, the wife of Alfred is spared. In consequence of the arrival of a spy who has discovered the retreat of the Saxons in Selwood forest, Alfred quits the Danish camp and joins his faithful troops. Hastening through the forest with his army, he meets the foe at Eddington, where, after an ineffectual warning from Alfred to the invaders, urging them to depart in peace, both sides prepare for battle, the event of which is the total rout of the Danes and the death of Ivar and Hubba. Guthrum with a few followers takes refuge in a neighbouring fortress. Oddune summons him to surrender: He obstinately refuses; but consents to give up his captive, and thus Alswitha is restored to her lord.

The twenty-first book is occupied by her narration of the events which had befallen her since their separation. Oddune once more endeavours to persuade Guthrum to submit to Alfred, and at length, by the mildness of his speech, vanquishes the obstinacy of the Dane. The surprise of Guthrum on finding in the person of the minstrel the monarch of the Saxons is thus expressively described:

> 'He said, and, drawing near the king, held out
> His naked breast. When, looking up, he knew
> The harper's visage! Sudden dropt his arm!
> His cheek from crimson to a deadly white
> Turn'd, and he shiver'd. Every tongue was mute,
> And every eye fix'd on the wondering Dane.
> When Guthrum thus exclaim'd—looking so wild,
> That Madness seeing him, again might start
> Itself to reason.
> "Certain, now is death!
> Each moment is new torment! To survive
> Blasts my last hope!"
> "Thou shalt not die!" exclaim'd
> The queen, and, hastening from her seat, appear'd
> Before the trembling Dane. "Thou shalt not die!"
> She cried, "for I am grateful; thou art good,
> And shalt be happy." At her words, the Dane
> Look'd up and saw—his captive! Wilder still
> Roll'd his full eyes! confused conceptions rose—
> Madd'ning his soul. When Guthrum thus exclaim'd:
> "Odin! are these thy halls? Where is the mead?
> Where are my laughing brethren? Where the souls,
> Ordain'd to teach me holy mysteries?
> Where are the Danes who in the past fight fell,
> And rush'd to join thee? Am I here alone?
> No eye but mine! What mean these visions? Gods!
> Have ye no feeling for the aged Guthrum?
> Where are ye? Who art thou?" he said, and look'd
> Fierce on Alswitha.

"I am she," she cried,
"Truly, thy captive, whom thou oft hast saved
When death drew near, and I will now my hand
Stretch out for thee! Pardon this Dane, O king!
A nobler and more estimable man
Lives not to share thy favour! and I plead
With my whole soul, that thou wilt name him free."
Alfred drew near the wondering Dane, and cried,
"Guthrum, accept thy life, and with it, too,
Brave man! my gratitude." P. 399.

On the night after the battle Alfred is visited by his guardian angel, who instils into his mind precepts worthy the study of a monarch; and the story is closed by the baptism of Guthrum and his soldiers, and the interview of Alfred and Alswitha with their child.

Such are the materials of the poem before us; and from the sketch we have presented, our readers will perceive that its action is rapid, various, and interesting. With the exception of the seventh and twenty-third books, which are flat and languid, and Alfred's too frequent orations to his troops, which border too much on common place, this volume, large as it is, keeps the attention awake, and strongly impresses the heart.

The contrast between the gentle simplicity of our Saxon ancestors and the fierce and ungovernable spirit of the Danes is ably supported; and we think Mr. Cottle has deserved well of humanity in showing the inauspicious effects of a religion founded on human passions, and which ascribes to the gods the sanguinary and revengeful dispositions of the worst of men. In the character of Sigbert, too, the malignant and unforgiving temper which has too often disgraced the Christian priesthood is pourtrayed in all its features of horror; and the dignified union of meekness and courage, of patriotism and domestic affection, shines with a clear, but grateful splendor, in the conduct of the hero of the poem.

In the course of our perusal of this work we had marked many passages which appeared to us to display those fine touches which designate the hand of a master. But we are arrived at the extremity of our limits; and, however pleasant it might be to quote and comment upon such passages, we must here close our remarks, in full confidence that they have intrinsic merit enough to attract the notice of readers of taste and feeling.

ART. VI.—*A Comparison of the Institutions of Moses with those of the Hindoos and other ancient Nations; with Remarks on Mr. Dupuis's Origin of all Religions; the Laws and Institutions of Moses methodised; and an Address to the Jews on the present State of the World and the Prophecies relating to it. By Joseph Priestley, LL.D. &c.* 8vo. 9s. *Boards.* Johnson. 1800.

INFIDELITY, by the increasing knowledge of the times, has been driven to the utmost distress for arguments. Compelled by the sound reasoning of the seventeenth century to relinquish her attachment to atheism, and constrained by the general force of truth to acknowledge the purity and morality of the Gospel, she turned her eyes to the remote parts of the earth to find some new props to her declining system. She endeavoured to weaken our confidence in the Mosaïc account of the creation, by undeniable records of antiquity, by the calendars and calculations of the pure, the moral, the learned, the accurate inhabitants of Hindustan and China; yet the moment the avaricious spirit of trade gave a respite to its inglorious pursuits, and the path was opened for men of science to the real monuments of Eastern antiquity, the thousands and millions of years assigned to the duration of the human race dwindled into periods of easy calculation, and much of the extent of Hindu history was proved not to reach to the age of Abraham, the father of the Jewish race. Defeated in her chronological researches, Infidelity was not yet tired of this new system of attack, and she plunged still deeper into the darkness and folly of Eastern tales and allegories. She now pretended that Moses derived all his knowledge from this secondary and human source; that his institutions are but a faint copy of these excellent originals; that the laws pretended to be dictated by Supreme Wisdom must consequently give place to the recondite observations of Hindu philosophers; and that the doctrines of revelation are hence clearly proved to be equally trifling and unnecessary.

This challenge is met by the laborious author of the present work with great spirit. He examines with equal care and impartiality the institutions of Moses and his rivals; he places before unprejudiced readers such evidence as the infidel cannot gainsay, and such points of comparison as entirely overthrow his pretensions. 'Trutinâ ponantur eâdem' is our author's motto; and the result is, that the pretensions of the Hindu to superior knowledge in legislation, morality, and theology, are as futile as his idle tales on chronology and the natural history of the earth. The five Vedas and the institutions of Menu, translated by sir W. Jones, are the chief authorities referred to in this work, but throughout are interspersed remarks on other productions of the Bramins; and as the subject is of such importance

to the Christian reader, we shall here transcribe the opinion of sir W. Jones on the institutions of Menu, with the just limitation affixed to it by our author.

"It is a system of despotism and priestcraft, both indeed limited by law, but artfully constructed to give mutual support, though with mutual checks. It is filled with strange conceits in metaphysics, and natural philosophy, with idle superstitions, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception. It abounds with minute and childish formalities, with ceremonies generally absurd, and often ridiculous. The punishments are partial and fanciful—for some crimes dreadfully cruel, and for others reprehensively slight; and the very morals, though rigid enough on the whole, are in one or two instances, as in the case of light oaths and pious perjuries, unaccountably relaxed. Nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work." P. 5.

On this opinion it is properly observed that the former part is accurate, but that the latter requires considerable restrictions.

'There are, no doubt, some sentiments of just, and what may be called *sublime*, devotion in the Hindoo writings. For if devotional sentiments be just, they must, from the greatness of the object, partake of the sublime. But the general character of the devotion of the Hindoos is that of a debasing superstition; and their tenderness for animals is chiefly superstition and weakness, derived from their doctrine of transmigration.' P. 6.

These restrictions are confirmed by such copious extracts from Hindu books, and the testimony of travellers of the greatest credit, that we do not scruple to join our testimony with that of the author in this statement of Eastern credulity and superstition.

The Hindu traditions bear some resemblance to the Mosaïc system of creation. In both the earth is represented to have been in a chaötic state, and in both to have suffered afterwards an universal deluge: yet, were we to determine the merits of either from the internal marks only of veracity, what a difference in sublimity and simplicity! In the one we see a variety of gods at work to produce, with immense labour, this mighty frame, undergoing a multitude of fanciful incarnations, and represented in modes and actions not consistent with decency to describe: the other represents

'the Supreme Being producing all things not from his own substance, but from nothing, with as much ease as if it had been effected by a mere word of command; and this exertion of power was immediately from himself, without the previous substitution of any other Beings, or dividing himself into three, or any number of parts, for

the purpose of creating or governing the world, and superintending all the changes that take place in it. If, as Mr. Langles says, there be sublimity in the Hindoo system, there must be more of it in that of Moses, because it is equally great in the effect, and far more simple in the cause and the operation. It exhibits one great object of our regard, and not a multiplicity of them, in which the idea of the sublime is lost by the division. They who suppose it necessary, or convenient, for the Supreme Being to employ inferior agents in the works of creation and providence must have a less exalted idea of him than they who believe that, without any thing like fatigue or occasion for repose, he himself originally formed, and constantly conducts, the whole.' P. 58.

Brama, the Hindu god, is alternately sleeping and waking: but there is certainly more

'dignity, and the true sublime, in the doctrine of the Scriptures, which represent the Divine Being as never slumbering or sleeping, that the work of creation, whether it had a beginning, or was, like its author, from all eternity, is for ever progressive, continually advancing from imperfect to perfect, and that the object of the whole is not the sport of the creator, but the happiness of the universe.' P. 62.

Such are the opposite notions of the Hindu and the Jewish legislators on the functions of their respective gods, and not less remote are their descriptions of the rising world,—the one making a fanciful romance with oceans of milk and sugar and other liquors, the other simply and plainly relating facts comprehensible by the meanest individual, and containing accounts of those things alone which are at present obvious to the senses.—But if the two systems differ thus much in their commencement, how increasingly do they separate as we proceed into their respective accounts of the divine nature!—the one communicating a childish and disgusting polytheïsm, the other embracing the sublime principle of the unity, eternity, omnipotence, and omnipresence of a supreme First Cause.

'In this respect it will hardly be pretended that the Hebrew institutions were copied from those of the Hindoos or the Egyptians. That there is but one God, the maker and governor of all things, and without any visible representation, the sole object of worship, is the great principle of the Hebrew religion; and in all the writings of Moses it is held out as directly opposed to the polytheïsm and idolatry of all the neighbouring nations. The greatest stress imaginable is laid on this article, and the Hebrew nation was evidently set apart by the Divine Being to be the great medium of his communications with mankind, and to bear their testimony against the universally prevailing corruption of true religion, which was then taking place; and it is evident from fact that nothing but such a supernatural interposition as that which Moses relates could have prevented that one nation from being contaminated with it.' P. 85.

A principal feature in the Hindu system is the division of the people into casts or classes, of which some are highly honourable, others degraded, and held in the utmost contempt. In the Mosaïc there existed the separation of a tribe for a peculiar purpose; but if much were attributed to the sanctity of its office, the other tribes were not humiliated by this separation: and if such a separation could be supposed to have been borrowed by the Jewish legislator from the East, the ingrafting it into his own system, divested of all the absurdity of its original, must convey such an idea of superior wisdom as Infidelity would unwillingly allow to the head of a barbarous nation. According to the general custom of the East, the Hindu system gives arbitrary power to the monarch;—the Mosaïc did not deny to the people the right of choosing such a form of government, but, so far from enforcing it, provides only for such a choice, and confines the magistrate so elected within the limits of determinate laws. But if the two systems differ so widely in these respects, how much more so in their decisions and regulations of one half of the human race? The Hindu laws on women are a satire on the female sex, and too gross to be mentioned.

'How much more consonant to reason is the doctrine of our Scriptures concerning the two sexes. According to them the man has no advantage besides that superiority which must be given to one of them. In every other respect they are considered, and treated, as perfectly equal. They have the same moral duties, and the same future reward in prospect, in a state in which all distinction of sex will cease, where there will be *no marrying or giving in marriage, but all will be alike, as the angels of God in heaven*, Matt. xxii. 30. As to the natural or moral disposition, there is no intimation in the Scriptures, or the writings of Moses, of women being at all inferior to men. Both have their natural passions, but neither of them are considered as more disposed to criminal indulgence than the other. And with respect to examples, there are virtuous and excellent ones of women as well as of men. If some of the most shining characters be those of men, so are also some of the worst. And women being naturally more domestic, and coming less into public life, their characters and conduct are not in general so conspicuous, and of course not so much noticed in history, as those of men.' P. 153.

On the religion of the Hindus it is sufficient to observe, that its rites, its penances, its sanctifications, are more contemptible and absurd than the worst follies of monkery by which Christianity has ever been disgraced, and which there is unfortunately, even at this time, no small disposition to countenance in our island. But

'Let all the books of Moses be perused with the most prejudiced eye, nothing like any of these ridiculous observances will be found in them. Certain forms were prescribed in sacrificing, to prevent confusion; and otherwise such whimsical observances as those above

mentioned might have been introduced. For why should the Israelites be more free from them than other nations, when they were equally ignorant; and superstition has always prevailed in proportion to ignorance? And though we may not be able, at this distance of time, to see the reasons for all the observances prescribed to the Hebrews, yet there is nothing in any of them so apparently absurd, but that it may well be supposed there was a good reason for it at the time of their institution. Their mere opposition to such absurd customs as universally prevailed in the heathen world, so as to render the two modes of worship incompatible with one another, would alone be a good reason for the appointment of any particular rite. For the great object of the religion of the Hebrews was to preserve in that nation, and from them to diffuse through the world, the knowledge and worship of the true God, and thereby to counteract the polytheïsm and idolatry which then universally prevailed, and more especially in nations the most framed for superior wisdom and civilization.

'How came this one inconsiderable nation, and no other, to escape the universal contagion? It was not from any want of natural propensity to it, as appears plainly enough in the whole course of their history. The control of that propensity, therefore, must have come from some other source than themselves, and could only have been from God.' p. 166.

The prohibitions concerning food are founded on totally different principles in the two systems. In the one nothing is fanciful or arbitrary, but the whole is subservient to the nature of men, and the climate for which they were designed. The Hindu advances the transmigration of souls, or transfigurations of his gods, as the chief grounds of his numerous prohibitions; yet even with these data he is still puzzled to account for the innumerable trifles in the articles of diet with which his creed abounds. We might enumerate a variety of other particulars, in which the two religions differ so widely, that to conceive Moses was indebted to the East for any part of his system is to evince the utmost height of madness or folly. The licentious worship of the Hindus ill accords with the purity of the Mosaïc law, the burning of women, and other acts of atrocity, with the regard so strictly observed for human life and personal dignity, the recurrence to charms and magic and wizzards, with the strong prohibitions and severe punishments awarded against such acts and the persons who practised them. In short, when we consider the number of particulars in which the two religions are so ably compared together in the work before us, we are at a loss for words to express our astonishment that any one should be found hardy enough in a Christian country to assert, or credulous enough to believe, that the system of Moses derived any assistance from the heap of cruelty, folly, unnatural vice, ridiculous imagery, superstition, bigotry, and

detestable licentiousness, with which the whole Hindu system is not, we will say, merely contaminated, but which constitutes the very essence of its frame and fictions.

We should have been better pleased with the volume before us had it ended with this comparison between the Mosaïc and Hindu religions: but our author seldom drops his pen readily when he has once laid hold of it; and to make up the volume, we have, in consequence, some remarks, not indeed injudicious, on Dupuis' origin of religion, and some fanciful opinions of the author himself in an address to the Jews. The latter will probably not give themselves the trouble of thanking him for his kind remembrances, nor be very anxious after the glorious projects which he holds forth to their view. He shines more in matters of fact. And we can recommend to all who have been prejudiced by infidel notions in favour of Eastern antiquity this very excellent comparison between the opposite tenets of revelation and superstition, the perusal of which will place the latter in the contempt it deserves, and lead to a more accurate knowledge of that heavenly communication which at once unfolds to us light, life, and immortality.

ART. VII.—*An Account of an Embassy to the Court of the Teshoo Lama, in Tibet, &c. (Continued from Vol. XXX. p. 265.)*

OUR travelers are now under the guidance of the Thibetians, whose attention to their comforts and safety is only interrupted by their religious exercises. The view of the mountains at Paibesa, one of the halting places, was highly picturesque. 'They appeared formed into hanging gardens; their sides were shelved into narrow beds, giving growth to different kinds of grain in various stages of vegetation; hermitages, villas, and villages, were distributed up and down; their summits were crowned with pines, and their divisions gave passage to the waters of many springs, which, meeting at their bases, rolled in rapid torrents.'

Paro, where they soon arrive, is a village in a glen, somewhat larger than that of Tassisudon, but in a spot much more elevated, for on a neighbouring mountain the snow generally lies, unmelted, till July. It boasts the only market in Bootan. Its manufactory is that of their idols, daggers, and barbs of arrows. The territory of Bootan is terminated at no great distance north of Paro; but, from the great elevation, the appearance of luxuriance gives way to a more dreary prospect.

'We travelled up a narrow valley, on Friday the 12th of September, between the mountains, near the river, which poured a perfect torrent, foaming violently among the huge masses of stone that ob-

structed its course. It was augmented by the way with many currents, flowing from the mountains on the right and left: the road was rocky, with a moderate but perceptible ascent.

'In our progress this day, we were presented with many beautiful and highly romantic views. The sides of the mountains thinly cloathed with unthrifty pines, the rapid flow, and hollow roar of the river, partly concealed by clustering trees, enclosed in high verdant banks, which rose, as they receded, into bold bare rocks, with here and there a fir starting from a crevice, while other ridges appeared completely covered with them, served altogether to combine the most striking features of wild nature in her barren, as well as her most luxuriant dress. It was past noon when we arrived at Sana, eleven miles from Dukkajeung, and the last village in Bootan. It consisted of about ten houses; and we were welcomed to the best of them, by a brisk landlady, with a round fat face and little black eyes, who suffered no want to remain unsatisfied, which her interest and activity could gratify. Our room was hung with military accoutrements, martial caps, and the cane-coiled shield, with quivers, bows and arrows; all of which seemed to have descended, in a pacific train, from one possessor to another, and to have suffered their chief injury from the impairing influence of time.

'There was an industrious appearance in this little village: many people, sitting before their doors, were busied in weaving their narrow woollen cloths, with the hand and shuttle: they are extremely coarse, and bear a very long knap. We saw other villagers mounted upon a large stone, who were thrashing wheat in the following manner. Each person took at a time as much as could be conveniently grasped in the hand; and, having set fire to the beards, first shook, and afterwards struck the ears against the stone; when what remained of the grain, after the shaking, fell out, and was received upon mats spread beneath; this is the third mode of practice I have observed in Bootan for disengaging corn from the ear.

'At six o'clock in the morning of Saturday, the 13th of September, the thermometer fell, in the open air, to 46°. It was never lower at Tassisudon than 60°.' P. 184.

Unfortunately, two persons only were admitted into the dominions of Thibet, and Mr. Davis was left behind, so that we find no more of his highly elegant and picturesque views. The Yak, or Tartarian bull, is engraved from a drawing of Stubbs, from one that was brought to England.

'Our road this day lay at no great distance from the river, which rolled all the way, recoiling over its rocky bed a perfect cataract; its spray filling the atmosphere with vapour, and rendering it extremely chill. This region was crowded with vegetation, the offspring of damp and obscurity. Amongst the largest of the trees, hollies made the most conspicuous show, and well accorded with the dark and dismal aspect of the surrounding objects. I never encountered a deeper gloom: the river was seldom visible, but its hoarse roar was every where to be heard. On each side towered steep and rugged rocks, whose high summits shut out the rays of the sun during every

hour of the day, except when it was nearly vertical: many a withered pine impended from their cliffs, and, forsaken by the principle of life, rattled its dry branches together, when agitated by the wind. Here was a solitude! uninterrupted, I believe, by any animated being, brute or human; and the swiftness of the river, I am sure, bade defiance to the efforts of any of the scaly tribes. We were inclosed in these gloomy wilds for the space of about four miles, when we found it necessary to dismount, and clamber up an immensely high and rocky mountain, which frequently obliged us to have recourse to our hands and knees. I was astonished, at the end of our journey, to see the Tanguns and all our baggage up with us, before it was dark, notwithstanding the difficulties of the way.

'These rugged and impracticable ways certainly lessen the importance of those military posts we so lately passed, Dukka-jeung and Paro. The Booteeas cannot possibly have a better security than in such a chain of inaccessible mountains, and in the barrenness of their frontier.

'We crossed the Patchieu, which was now considerably diminished, for the last time, over a wooden bridge.

'Bridges, in a country composed of mountains and abounding with torrents, must necessarily be very frequent: the traveller has commonly some one to pass in every day's journey. They are of different constructions, generally of timber; and, if the width of the river will admit, laid horizontally from rock to rock. Over broader streams, a triple or quadruple row of timbers, one row projecting over the other, and inserted into the rock, sustain two sloping sides, which are united by an horizontal platform, of nearly equal length: thus the centre is, of course, raised very much above the current, and the whole bridge forms the figure nearly of three sides of an octagon. Piers are almost totally excluded, on account of the unequal heights, and extreme rapidity of the rivers. The widest river in Bootan has an iron bridge, consisting of a number of iron chains, which support a matted platform; and two chains are stretched above, parallel with the sides, to allow of a matted border, which is absolutely necessary to the safety of the passenger, who is not quite at his ease till he has landed from this swinging unsteady footing. Horses are permitted to go over this bridge, one at a time.

There is another bridge, of a more simple construction, for foot passengers, formed with two parallel chains, round which creepers are loosely twisted, sinking very much in the middle, where suitable planks are placed, the end of one plank resting upon the end of the other, without being confined, which forms a very good footing. There is also another mode by which the people of this country contrive to cross deep chasms. Two ropes, commonly of rattan, or some stout and flexible osier, are stretched from one mountain to another, and encircled by a hoop of the same. The passenger places himself between them, sitting in the hoop, and, seizing a rope in each hand, slides himself along with facility and speed, over an abyss tremendous to behold. Examples of all these kinds of bridges have occurred in the course of our journey, as I have already related.' P. 189.

The picturesque views in this region still abound. Among the

rest, a copious river tumbling from its source in the bosom of a lofty mountain, white with foam, was finely contrasted with the blackened rock over which it ran and the dark-hued pines with which it was shaded, and led us deeply to regret the loss of Mr. Davis. The Thibetians, though in a higher region, and seemingly more invigorating air, are very inferior in bodily strength to the Booteeas. In this region they have few mountains. They are in almost the highest spot of the whole globe, their dress is thick and cumbrous, and they are apparently unused to fatigue. They differ probably, though not in the same degree, from the Booteeas as the Laplanders from the Swedes.

Phari is the first town in Thibet, and our travellers soon witness a singular trait in the character of the Thibetians, who expose the dead on a mountain to be devoured by the dogs and carnivorous birds. In this they resemble the Persees of India. The fortress of Phari is a solid building, and of course a strong one in a country where artillery is unknown, and through which perhaps it can never be carried. The valley of Phari is extensive when compared to the glens of Bootan, for it is ten miles in length and four in breadth, surrounded by rocky hills and intersected by numerous water channels, of which some only conveyed shallow streams. The productions of this neighbourhood are chiefly cattle; and there are numerous herds of the long-haired bushy-tailed kind. The musk-deer produces also a considerable article of revenue; but, like the rein-deer, it will not live at a distance from the snow, where perhaps its favourite food is only found. The hair rather resembles the quill of a porcupine, is thin, flexible, and undulated; at the base white, in the middle black, and at the top brown. The musk is an inspissated secreted fluid, formed in a sac near the navel. True musk is black and homogeneous, divided into many parts by a thin cuticle: if granulated, there is reason to think it impure. The mystic words *Oom maunee paimee Oom*, occur frequently in Thibet.

Our travellers now approach the regions of perpetual snow; and the mountains where it never melts are venerated by the Thibetians. This veneration is also obviously of Babylonian origin, and refers to the traditions of the Γιγενεις, Titans, or Tit-Ain-Es, to many of whom religious worship was paid after they were personified by fable; but who in their origin were frequently, as is ingeniously conjectured by Mr. Bryant, nothing more than immense mountains sacred to solar idolatry.

The wild horses of Thibet are hunted for their flesh, which is esteemed a delicacy. They will not live in confinement or be domesticated, even when caught young; though one of four sent to Mr. Hastings at last became familiar, and even fond. Their ears are long, like those of an ass or mule, the tail slender with little hair on it, reaching nearly to the hock, of a fawn colour, though the face, belly, and legs, are lighter, and almost white.

This region, as we have said, is highly elevated, and is the fountain of rivers which fall into Bootan, while those a very little to the north proceed in a northern direction to increase the streams of the Burampooter.

A desert country, with not a vestige of vegetation, except a few thistles, a little moss, and some scanty blades of withered grass, now succeeded to the view. The wind was uncommonly violent and cold: indeed the cold is said to be so great, that, though in the latitude of 28°, animals are often found dead in consequence of it. In the summer, the stormy winds to which this district (of Phari) is so subject are equally injurious by the clouds of dusts which they propel. Three springs arise near the road, which contribute to feed a neighbouring lake. They probably contain natron, which crystallises on the surface, and is employed as soap. The banks of this lake were perforated with innumerable burrows, the habitation of a grey rat without a tail, perhaps the *schafan*, as our author observes, of the Hebrews; and its waters are covered with wild geese, ducks, teal, storks, and saurasses, the largest of the cranes. The natron our author thinks is sublimed from the earth, and not deposited from the water, as it is found in the neighbourhood where there is no water; but his own description leads us to suppose that a great part of this table-land was once a lake: such indeed, the inhabitants say, has been a constant tradition, which, though our author refers to the deluge, seems really to have been at a far later period. As chemistry appears to have made no part of his studies, it is no disgrace to him not to know that the sublimation of natron is, in that situation, impossible; and, if the salt should be borax, which we rather suspect, this operation would be equally improbable.

'We descended from this plain, upon the dry bed of a large lake. The ancient banks, of nearly the same acclivity and height, were clearly to be traced all around. On the eastern side, it gave rise to a brook, whose clearness betrayed numberless shoals of small fish gliding near its bottom, as it hurried over a gravelly bed to join another stream a little farther off. They formed together no inconsiderable river, which, enlarging as it went along, shaped its course near our road all the way, and fell at length, near Teshoo Loomboo, into the Berhampooter.

'On the banks that bordered this low ground, which I conclude to have been at some time covered with water, were a vast number of pebbles and loose stones, that bore evident signs of having been rolled and rounded by the action of water. We encamped on its borders, near the village Sumdta, fourteen miles from Chaloo, within a stone inclosure, similar to the walls erected in the hilly parts of England, for the same purpose. Near our tents were a few trees, willows I believe, which were the first we had met with in Tibet; they might easily have been mistaken for tall weeds. A shallow rivulet of clear

water rippled over a pebbly bottom close by; it harboured multitudes of fish in its deepest parts, which were easily taken, and afforded us a most excellent dish for dinner.

'A Tibet village by no means makes a handsome figure. The peasant's house is of a mean construction, and resembles a brick-kiln in shape and size more exactly than any thing to which I can compare it. It is built of rough stones, heaped upon each other without cement, and, on account of the strong winds that perpetually prevail here, it has never more than three or four small apertures to admit light. The roof is a flat terrace, surrounded with a parapet wall two or three feet high; on this are commonly placed piles of loose stones, intended to support a small flag, or the branch of a tree; or else as a fastening for a long line, with scraps of paper or white rag strung upon it like the tail of a kite; this being stretched from one house to another, is a charm against evil genii, as infallible in its efficacy as horse-shoes nailed upon a threshold, or as straws thrown across the path of a reputed witch.' P. 214.

The villages of Thibet in this district they found usually deserted,—desolated by the small-pox, which is a disease peculiarly fatal to this Tartarian race. A mineral spring with a sulphureous smell, of the heat of 88°, while the atmosphere was at 44°, is employed as a warm bath, in many disorders, with success. It was probably heated by volcanic fires, for all around were masses of scoriæ, and the ground, under the horses' feet, sounded hollow. When our travelers had proceeded farther, the rocks assumed the pointed pyramidal appearance, not uncommon in cold countries, when shivered by the frost, and hastening to mix with the more horizontal strata around. These fragments, when they fall, are covered with flints, and every passenger adds to the heap, as they suppose some one may have been overwhelmed by it—a conduct not very consistent with another custom formerly mentioned of exposing the dead. The dry dreary desart, as they approach the capital, seems a little to improve, and they cross the Valley of Jhansu, which was evidently at one period a lake. It now affords pasture to sheep, and contains a considerable manufactory of coarse Thibetian cloth. In the rivers our author discovers the remains of a boat, resembling in structure the corricles of England, Wales, and Gaul, in the days of Cæsar. Captain Turner now arrives at Teshoo Loomboo; but the events of his mission, and the remaining parts of the volume we shall reserve for another article.

(To be continued.)

ART. VIII.—*Sketches of the State of Manners and Opinions in the French Republic, towards the Close of the Eighteenth Century. In a Series of Letters. By Helen Maria Williams. 2 Vols. 8vo. 12s. Boards.* Robinsons. 1801.

THE name of Helen Maria Williams has already acquired no small degree of celebrity in the republic of literature: her admirers are not confined to this island, nor indeed to this quarter of the globe; and we doubt not that the majority of our readers are already in expectation of a rich mental repast, from the perusal of the present volumes. For ourselves, we confess we received and read them with pleasure; but we have, nevertheless, been better pleased with some of her former publications. The performance consists of a series of letters, written, or supposed to have been written, by Miss Williams to an intimate friend. It is very immaterial to the world whether these letters really passed, or whether the author merely made choice of the epistolary form to convey her sentiments, as most congenial with her own disposition, and as affording her a more ample opportunity of varying her style according to the varying emotions of the moment,—passing freely from the gay to the grave, from the colloquial to the argumentative, the pathetic, and the sublime; and certainly no other form can so suitably express the countless varieties and gradations of the soul, when actuated by a lively sensibility and a brilliant imagination—qualities which we may justly attribute to Miss Williams without fear of contradiction.

The letters are dated from Paris, and addressed to a gentleman of Basil, a man of a cultivated mind, and of great moderation in politics. They offer occasional objections and propositions, supposed to be started by this correspondent, but which are answered and refuted by the author. This mode of writing is, moreover, well adapted to the introduction of her particular opinions and sentiments, the general tenor of which are sufficiently known to the public; and it appears a principal intention of the present work to spread them yet more widely. The preface gives a very good idea of its more prominent character, and, as it is but short, we shall present our readers with the whole of it.

'The following letters were written at different periods, during the course of the last two years. The subjects in general relate to the events of the day, and the discussions, opinions, and sentiments to which they gave rise. These letters may therefore be considered as sketches of manners, characters, and incidents in the French Republic, towards the close of the eighteenth century, and in some sort as forming notes to the most stupendous page in the volume of human hi-

story. In this point of view they may acquire some interest. Things trifling or insignificant in themselves receive dignity from an association with what is great or elevated; the colour of a ribband becomes important, if it be worn as the symbol of public opinion; and an ordinary expression may be immortalized, if it has served for the *mot d'ordre* of a victorious army.

'I am aware of the censure which has been thrown on writers of the female sex who have sometimes employed their pens on political subjects; nor am I ignorant that my name has been mentioned with abuse by journalists, calling themselves anti-jacobins. But however malignant may be the aim, these anti-jacobin darts fly harmless; those who have lived amidst the scenes of a French revolution have learnt to parry or despise more formidable weapons.

'Against the imputation of jacobinism I should deem it degradation to make the least defence. The political system I most abhor is the system of terror, whether it be jacobin terror in France, or royalist terror at Naples. But however deeply I may lament the calamities and the crimes which have sullied the French revolution, I shall not cease to hope, that it will yet ultimately terminate in the establishment of a perfect government in the country where it originated, and the extension of liberty even in states still more despotic.' Vol. i. p. 5.

A more eventful period than the last two years cannot perhaps be found in any æra since the commencement of history. The whole world seems to have been in a state of extraordinary fermentation from the violent convulsions of particular portions of it. It may reasonably be supposed a task of extreme difficulty for the human mind to be present amidst the turbulence exhibited, and nevertheless to remain tranquil, unmoved, uncontaminated, and in a suitable state to give a faithful transcript of what occurs. The passions are easily aroused in the bosom of every one, and it is well known with what difficulty the historian is prevented from becoming a partisan in his narration, even of events long since elapsed, and in which he could have no personal interest. But if this be true with respect to grave old men, how can it be supposed, with the refinement of feeling and the delicacy of organisation of the fair writer before us, that her imagination should not occasionally be a little too much exalted, and her colouring a little too vivid?—Will it therefore be the less acceptable to the generality of her readers?

The work commences with a comparison of Basil and Bœotia, the author having formerly committed a few 'harmless pleasantries respecting the literary accomplishments of this renowned city, which were not much relished by many of its grave citizens,' and the gentleman, among the rest, to whom these letters are addressed; but which she is far from feeling any disposition to recant in the present work, as 'conversion and repentance must be the work of conviction, and not the ef-

fect of fear;' and as she perceives no cause for conviction, but, on the contrary, from a further investigation of the points of comparison, a still firmer persuasion 'that it is not the Basilians, but the Bœotians, whom she has calumniated, and that she might have found much more invidious comparisons.' The revolution at Basil is next considered, with remarks and reflexions,—from which we cannot forbear inserting the following extract, which is equally just and beautiful:

'Away with the meek conclusions of revolutionary optimists, who scarcely deign to cast a look over intermediary horrors, and who tell us that although such events must be lamented, they are only transient blemishes in the grand drama of the revolution; who tell us this as calmly as geologists assert, that the highest mountains of the earth change so little their spherical form that they are as elevations of the ninety-sixth part of an inch, on a globe of two feet diameter.

'My soul sickens at those experiments on human happiness—I see the tears of the mourning widow—I hear the complaints of her desolate children—Alas! what compensation for such miseries? What hand shall rear again her ruined cottage?—who shall cultivate that devastated spot which was once the garden and the field that stored her table with plenty?—who shall relieve her wants, or pity her despair? Amidst general calamity, who has leisure for particular sympathy? Amidst the heavy pressure of selfish woes, who will lighten the burden of another? Oh, no! it is the curse of revolutionary calamities to indurate the heart—the revolutionary impulse is too swift to admit of a pause at the sight of individual misery—the tempest is too loud to hear the wailings of the wretch that perishes beneath its billows—in the enormous scales that weigh the fate of nations private sufferings are as a feather in the balance—if, however, this be philosophy, my heart is still at a remote distance from its elevated heights—I have not yet learnt to wipe away the bitter tears which fall for actual, positive miseries, by speculations of future probable good; and to reason with those cold calculators in the presence of their bleeding victims.' Vol. i. p. 12.

The author then proceeds to the Swiss revolution; and in the description of this we have an instance of an incongruity of style and metaphor which we cannot pass without noticing.

'It was impossible, therefore, to have made revolutionary experiments in a country which required a more tender and delicate touch in the operator. Had a Montesquieu seen its defects, and felt the necessity of amelioration, he would have trembled lest in couching the aristocracy, he should have injured the nobler parts of the political member; but our modern Lycurguses are more hardy in their experiments; their iron nerves are subject to no tremulous agitations; and if in their rage for excision, their patient faints with the bleeding, they apply, with cruel mockery, the styptic of the rights of man, wonder at his weakness, and congratulate him on his approaching recovery.' Vol. i. p. 22.

Miss Williams is the first surgeon, we believe, who has ever found that the operation of couching may be attended with such a loss of blood as to produce fainting and require styptics. The letter concludes with an interesting account of the fate of the abbot of Engelberg.—*Domestic misfortune*, which comprises the next letter, is the relation of the death of the author's sister, with a variety of attendant and melancholy circumstances, which would make an interesting chapter in a modern novel. In the letter containing 'observations on the state of the French republic,' we meet with some interesting reflexions upon that most iniquitous of all systems, the system of slavery. How the practice of slavery, and that of Christianity, with their attendant dispositions and affections, can be reconciled and harmoniously lodge in the same breast is more inconceivable to us than that the camel should pass through the eye of a needle:

'—But the friend of humanity, while he consumes less of colonial produce, knows that France is no longer covered with that infamy which hangs so heavily over other countries; and that however chimerical the rights of man may sound to an European ear, the African finds liberty to be a subtantial blessing. The kneeling slave no longer lifts up his fettered hands, and enquires "Am I not a man, and a brother!" At the returning periods of toil, the harsh call of the tyrant's lash no longer grates upon his ear, and the social tinkle of the bell now summons him to milder labours; while in this country, his sable representative, seated amidst senators, his tawny visage peeping out from his robes of gold and scarlet, joins with his former masters in directing the concerns of the country by which he is adopted.' Vol. i. p. 49.

'That change must upon the whole have been favourable to humanity which has relieved miseries that were intolerable; superlative wretchedness can have received no higher degree of augmentation; the severest cannot become more severe. Sugar-canes, and coffee-trees, may for the present flourish in less abundance than suits the European palate, but the Negro will point to another tree, round which he dances a free citizen, and will tell you that the colonial fruit which he cultivates will not be less grateful to the taste because the plant is sheltered by the tree of liberty.' Vol. i. p. 50.

The 'strictures of (or, as it should have been, *upon*) M. Mallet du Pan,' and which immediately follow, are written with vivacity and asperity: he is charged with being the 'double advocate of despotism and democracy,' and with having misstated facts in support of his opinions.

'To detect him in his historical researches would be more tedious than difficult; and to spoil the effect of an impassioned conclusion, by shewing the absolute nullity of the premises, would be more illnatured than ingenious.' Vol. i. p. 63.

The subject of the ninth letter is the National Institute; and here the author appears to us to be in some measure led astray by the warmth of her political opinions. The author of the beautiful work Les Jardins was invited by the National Institute to become a member: it was an honour which was several times repeated, and as often declined. He in consequence falls beneath the lash of the fair writer's reprimand, and is declared to have 'a general failure in originality.' The abbé de Lille indeed has had a more flattering attention paid to his merits in this country than in his own, where he scarcely appears to have received the encomium to which he is entitled. Can the modern days of France produce his equal as a poet?

More revolution.—The tenth letter gives an account of that which took place at Paris on the 30th of Prairial. The power of habit is truly wonderful; even the repetition of revolutions appears to render them trifling in their excess, and easy in their execution.

'For once, my dear sir, you have been mistaken in your predictions, and deceived in your philosophy of cause and effect. You have erred in judging of the present crisis by the past, not having perhaps duly considered that in revolutions one moment scarcely ever resembles another. I know not if it be any mark of the progress of the French in civilization, or, if accustomed to revolutions, the mechanism is become smoother from use, but one peculiarity of the change which has lately taken place is its having been effected without violence or terror.' Vol. i. p. 97.

In the eleventh letter we have a lively-drawn character of the Parisians, and in the true French style of colouring.

'I am glad to hear you have determined that the Siberian' (Suwarrow) 'shall not pass the Alps, though I assure you there is nothing about which the Parisians are more indifferent, unless it be that they feel some curiosity to see the savage at Paris, as a sort of spectacle; and the love of a spectacle is, you know, the ruling passion of the Parisians: no matter whether revolutionary, or counter-revolutionary; whether portending good or evil; they love it for itself, independently of cause, or consequence.' Vol. i. p. 109.

We believe all those who have lately travelled through this country will unite in the opinion, that

'the re-establishment of the old despotism in France is so wild and fantastic an idea, that it seems to require an head organised like that of the czar to indulge the fanciful speculation.' Vol. i. p. 113.

Several of the following letters contain the history of the revolution and counter-revolution of Naples, interspersed with a variety of miscellaneous subjects.—Lord Nelson, sir William and lady Hamilton, do not appear in a very amiable point of view.

The subject of the nineteenth letter is Suwarrow's escape across the mountains of Glarus—The French army in Palestine—History of Perourou, or the Bellows-mender, written by himself. The latter is interesting, and, as far as our opinion goes, deserves the praise of originality:—had it been found in a novel, it would have been thought rather too improbable ever to have occurred in real life.

The first volume concludes with the return of Buonaparte, which will readily be supposed to call into action all the feelings of our political sentimentalist.

'If I have wearied you with a long letter, the fault is in the wind and rain, which has prevented me from taking my usual exercise on horseback, the only resource at present left me, and of which I feel every day the increasing and melancholy conviction. Assured of waking to new existence, regret of life in ordinary times would be weakness; but at this great epocha of human affairs one may be permitted, perhaps, with more reluctance than becomes a Christian, "to cast a longing, lingering look behind," and sigh to quit the scene which is now bursting on us, big with so many new and stupendous events.' Vol. i. p. 324.

The thread of life, however, remains hitherto whole to our author,—and we hope will long continue so,—and enables her not only to be present at one of the most wonderful events which ever took place in this eventful world, but to give a very lively account of its progress and completion in the second volume, to which we can only refer our readers for additional entertainment, as our confined limits render it impossible to notice even the more striking parts in each letter. We shall close our account, therefore, with one additional quotation, which appears to us in every respect curious, and proves most decidedly how difficult a task it is for metaphysicians to trace the origin of many effects in the mortal world, and establishes the truth of the adage, that great events may arise from little causes.

'An incident which took place at the famous battle of Castiglione will suffice to prove that Bonaparte, amidst the wild uproar of combat, when all the tempestuous passions of the soul rage with convulsive fury, is capable of seizing with wakeful sensibility a minute circumstance, unobserved by others.

'At the moment when the ranks of the Imperialists were broken, and the heat of the pursuit was in proportion to the obstinacy of the contest, Bonaparte coming up to the spot where the thickest of the combat had taken place, where French and Austrians lay strewed in horrible profusion, perceived one living object amidst those piles of corpses, which was a little barbet-dog. The faithful creature stood with his two fore feet fixed on the breast of an Austrian officer; his long ears hung over his eyes, which were rivetted on those of his dead master. The tumult seemed neither to distract the attention, or

change the attitude of the mourner, absorbed by the object to which he clung. Bonaparte, struck with the piteous spectacle, stopped his horse, called his attendants around him, and pointed out the subject of his speculation. "The dog," says Bonaparte, "as if he had known my voice, removed his eyes from his master, and throwing them on me for a moment, resumed his former posture; but in that momentary look there was a mute eloquence beyond the power of language; it was reproach with all the poignancy of bitterness."—Bonaparte felt the appeal; he construed the upbraidings of the animal into a comprehensive demand of mercy; the sentiment was irresistible; it put to flight every harsh and hostile feeling: Bonaparte gave orders to stop instantly the pursuit and carnage.

'The barbet-dog and Bonaparte have been associated in my mind ever since I heard the story; and were I to be the negociator for peace, I should send with my dispatches to every cabinet the portrait of the little dog at the battle of Castiglione.' Vol. ii. p. 188.

Upon the whole, though the present volumes are unequal, they are possessed of no small entertainment; and their merit we were frequently reminded of by the pleasure they excited in the perusal.

ART. IX.—*An Essay on the Analysis of Mineral Waters. By Richard Kirwan, Esq. F.R.S.S. &c.* 8*vo.* 7*s. Boards.* Bremner.

THAT cursory readers may not be misled respecting our author's object, it will be necessary only to attend to the title. It is an 'Essay on the Analysis,' pointing out the general contents of mineral waters, and the most approved methods of analysing them, so as to discover their various impregnations. It appeared to him 'that a general method of detecting the contents of mineral waters was a proper appendage to the method of distinguishing mineral substances in their solid state.' The more immediate advantages were, the power of imitating them when wanting, and of ascertaining the effects of many substances in small quantities largely diluted: the remoter ones were the discovery of substances existing at great depths, and of the principles from which they are probably derived. Much has been already done in this way by Bergman, who has taught philosophers to discover, with minute precision, the contents of mineral waters; but even within the last twenty years the science of analysis has been greatly improved, and Klaproth, Fourcroy, Lavoisier, Westrumb, Black, Pearson, and Garnet, have instructed us in the use of many new tests, have improved the application of those already known, occasionally limited their use, and informed us how to determine, with precision, the proportions of bodies inseparable. In the manipulation each

has greatly improved on his predecessor, and Mr. Kirwan has collected the accumulated experience of many years of scientific investigation since chemistry has been in a highly flourishing state, and in many respects has added to the common stock. We have only to wish that some diligent and industrious chemist would collect also the particular facts hitherto well ascertained. We have at present only the work of Dr. Monro, of which we cannot speak highly, nor is it any disparagement to an author that he could not anticipate what was discovered at a future period. We need only mention that this compilation was made more than thirty years since, when the analysis of mineral waters was imperfectly understood, when the purity of the tests was little attended to, and their effects only partially comprehended.

The substances usually found in mineral waters, Mr. Kirwan's first object, are, aërial fluids, acids, alkalis, earths and neutrals, sulphurets and soaps, bitumen and extractive matter. Hepatic air he styles super-sulphurated hydrogen; and water will take up of this last from $\frac{2}{3}$ to $\frac{3}{4}$ of its bulk, if warm, and with agitation much more. Nearly the whole weight is sulphur. With less of this inflammable it is called a hydro-sulphuret or hepatule, and, when united only to the point of saturation, sulphurated hydrogen. What our author observes on the proportion of lime capable of being dissolved in a given quantity of pure acidulated water merits particular attention: it appears to be much greater than has hitherto been supposed. The last section of associated salts we shall transcribe entire.

'The following observations are intended merely for geological purposes, to enable us to conjecture from what substances mineral springs derive their origin.

'1. Aërated lime and selenite most frequently accompany each other.

'2. Aërated magnesia is always accompanied by aërated lime, but not *vice versa*.

'3. Aërated soda is generally accompanied with Glauber and common salt, but not *vice versa*.

'4. Epsom is most commonly accompanied by Glauber, or selenite, or both, but not *vice versa*.

'5. Vitriol of iron and alum are commonly associated.

'6. Common salt, unless attended with soda, is always so with selenite.

'7. Selenite is found in most springs, and accompanies all salts, (except soda,) when both are in any notable proportion.

'8. Muriated magnesia is most commonly found with common salt, but not *vice versa*; it is also often found with Epsom.

'9. Muriated lime is almost always accompanied with common salt. Hence it appears to me that most mineral springs derive their impregnations either from argillites singly, or argillites mixed with

sulphur or pyrites; but I forbear to enlarge. See several probable and ingenious conjectures on this subject in Bergman's Erde kug. Beschreib. § 75; and 1 Bergm. 207; 3 Bergm. 262—282; and 1 Klaproth, 344. That Epsom and common salt decompose each other, when some degrees under the freezing point, whence Glauber and muriated magnesia originate, has been remarked by Gren, in the fourth volume of his Journal, p. 224. But they re-act on each other in a higher temperature, as I have experienced.' P. 31.

Mr. Kirwan next considers the tests of different airs; of acids and alkalis; of aërated earths and metals, particularly of iron; of the various acids in combination; and of the different earths. The tests of combinations in general follow, viz. of sulphats, muriats, and nitrats: and, in the whole of this chapter, there is an extent of chemical knowledge, a precision in its application, a minute arrangement of the various circumstances, which, though of less importance, are nevertheless essential to the success of the experiment, truly astonishing. This part, however, admits neither of analysis nor extract. The latter would be truly to produce a brick as a specimen of a house.

The third chapter is on incompatible salts. Mr. Kirwan supposed that, having detected any given salts, it would be easy to say what others would not be found, as many would decompose those already discovered. It appeared, however, that, when largely diluted, their mutual actions did not take place. The fourth chapter, 'on the external and physical properties of water,' is too curious to be overlooked: we shall transcribe it almost entire.

'But of all the physical properties of mineral waters, the most important, with respect to their analysis, is their specific gravity: on this therefore I shall make some remarks.

'Though the lightest waters are generally the most pure, yet this happens only when they are also void of smell and taste, for hepatic waters are often specifically lighter than the purest distilled water. Thus Andrea found the water of the sulphureous spring of Limmer lighter than distilled water, 2 Crell. Beytr. p. 207; as did Brockman that of Rensdorf, 3 Crell. Beytr. p. 461. This water it is true is also bituminous.

'The heaviest water of which I met any account is that of the lake Asphalt or Dead Sea. Lavoisier found it 1,2403, and that it contained 44,4 per cent. of saline matter, of which 6,25 parts were common salt, and 38,15 were muriated lime and muriated magnesia, Mem. Par. 1778, p. 69. The lightest is that of the fountain of Envie, near Turin, its specific gravity is 1,0000. It contains no fixed air, and 8 pounds of it contain about 0,5 of a grain of aërated lime, Mem. Turin, 1788, p. 84. The specific gravity of waters that abound in fixed air is very difficultly obtained, as they constantly emit bubbles. It should not be attempted, unless in temperatures below 50°, as even the weakly impregnated often sparkle at 60°. According to

Bergman, water fully saturated with fixed air at the temperature of 36° weighs 0,0015 more than distilled water.

'There is a method of conjecturing the quantity of salt in 1000 parts of a saline solution whose specific gravity is known, which, however inaccurate, is yet useful in many cases, as the error does not exceed 1 or 2 per cent. and sometimes not even equal 1 per cent. It consists simply in substracting 1000 from the given specific gravity expressed in whole numbers, and multiplying the product into 1,4. It gives the weight of the salts in their most desiccated state, and consequently freed from their water of crystallization. The weight of fixed air must be also included; thus a solution of common salt having its specific gravity 1,079. I find its difference with 1000 is $\frac{1079}{-1000}$ $= 79$ and $79 \times 1{,}4 = 110{,}6$ then 1000 grains, &c. of such solution contain 110,6 of common salt; and in effect, Brisson found a solution of 2 ounces of salt in 16 of water to have its specific gravity 1,079; here 18 ounces of the solution held 2 of salt, now as 18. 2::1000. 111.

'Again, Brisson found a solution of 6 ounces of salt in 16 of water to have its specific gravity 1,2038. This solution must therefore have weighed 22 ounces. Therefore 1000 grains of it should contain 272,2 and $\frac{1203}{-1000}$ $= 203$ and $203 \times 1{,}4 = 284$. The error here is 1,2 per cent.

'Brisson found a solution of 2 ounces of nitre in 16 of water to have its specific gravity 1,0702; then if 18 ounces contain 2 of salt, 1000 should contain 111. The difference in this case is 70,2, which multiplied into 1,4 gives 98,28, the error is not 1,3 per cent.

'In his table we also find that a solution of 2 parts Glauber in 16 parts water had its specific gravity 1,0438; consequently 1000 parts of the solution would contain 111. The difference here is 43,8, which multiplied into 1,4 gives 61,32; and in effect Glauber contains about half its weight of water of crystallization, in which case 111 would be reduced to 55,5; and when he dissolved 4 parts Glauber in 16 of water, he found the specific gravity of the solution 1,079; and if 20 contain 4, 1000 should contain 200. The difference is 79, which multiplied into $1{,}4 = 110{,}6$, which expresses the weight of the desiccated salt with little error. I have compared, in the same manner, the specific gravities and weights of the solutions of soda, vitriols of iron, copper, and zinc, and find the errors in computing from this rule equally inconsiderable.

'I have also examined and compared the proportions of common salt in several of the solutions of that salt of which the specific gravity is given in the Phil. Trans. for the year 1770, p. 349, and found the quantities given by the above rule tolerably near the truth. I selected this salt, as the proportion of it taken up by water in temperatures between 46° and 55° differ insensibly from those taken up at temperature 60° or 61°. It must however be remembered that the salt there employed contained some portion of muriated magnesia, otherwise one part of salt could not be held in solution by two of water, which occasions in some instances, namely, when the proportion of salt is considerable, a deviation of about 2 per cent. from the rule.

'I must also remark that the specific gravity of salts in their concrete state must always be lower than that which the saline particles possess when dissolved; because in their concrete state numberless vacuities intercede between the saline particles, which in a great measure vanish or subsist no longer, when the particles are severed from each other, as they are when in a state of solution; moreover the more dilute the solution is, the more minutely must these particles be divided, and consequently retain fewer vacuities, and consequently must be specifically heavier.

'Hence it is that salts, before solution, elevate water to a much greater height than after solution, as Dr. Watson has observed, p. 331; and thus found that vitriolated tartarin, whose specific gravity before solution was 2,636, had, when dissolved, its specific gravity raised to 5,272, though the cause of this phænomenon did not then occur to him.' P. 143.

The last chapter of this part is on the state of salts in water. In estimating the weight of these, the best 'hydro-analists' have considered them in their crystallised state, a method which our author has clearly shown to be improper.

The second part of this most valuable work is on the methods of analysing mineral waters. Mr. Kirwan shows that neither tests nor evaporation can be depended on for a variety of convincing reasons. The new method is that at present usually employed.

It is first necessary to determine the existence and quantity of elastic fluids, and next to examine solid and liquid ingredients. Among the former he first investigates the aërated substances, and then the water wholly de-aërated. The acid impregnations are first attended to; and then the saline, whether alkaline, metallic, or earthy, which are precipitated by different substances according to their nature, and their proportion ascertained by the filter. The peculiar nicety of these trials, and the dexterous arrangement of the successive analysis, demand our sincerest applause. The following method proposed by Gren, of augmenting and depurating the common salt in brine waters, deserves more general notice than it may often obtain in scientific works. We shall therefore transcribe a part of it.

'Mr. Gren's method is founded on the following experiments:

'1. If 60 grains of slacked lime be dissolved in as much muriatic acid as is requisite to saturation, and 120 of desiccated Glauber in a sufficiency of water, and both solutions mixed and agitated, the salts will decompose each other, and selenite and common salt be formed. (Note, however, that the lime in this experiment was somewhat aërated and contained water, otherwise it would require for its saturation more vitriolic acid than is contained in 120 grains of desiccated Glauber.)

'2. Let 240 grains of aërated magnesia be dissolved to saturation in muriatic acid, and the solution diluted; to which add 150 grains of slacked lime diluted with water, and 240 of dry effloresced Glauber, and let them be agitated; after some time, and frequent agitation, the lime decomposes the muriated magnesia, but the muriated lime thus

formed is in its turn immediately decomposed by the Glauber, and common salt and selenite formed; thus the magnesia is left single, and most of the selenite, as being little soluble, falls with it, and both may be filtered off. The theory of this operation is not rightly given by Mr. Gren; for, according to him, the lime decomposes the Glauber, (which is not true in temperatures below 200°) and then the alkali of the Glauber decomposes the muriated magnesia; the former statement seems therefore more just.

'Hence improvements may be made in the five following cases:

'1. If the brine contains common salt and muriated lime only, in such case the addition of Glauber is necessary, as more common salt is produced and also selenite, which being scarcely soluble, scarce any remains in the solution, but is deposited, and forms what is called schlott.

'2. If the brine contain besides common salt, also Glauber and muriated magnesia, in such case lime only need be added, as muriated lime will be formed, which is decomposed by the Glauber, and thus selenite and pure magnesia precipitated. Yet I am of opinion that Glauber and muriated magnesia cannot stand together in the same water unless in inconsiderable proportions. See the direct experiments of Cornnette, Mem. Par. 1778, p. 338. And in such proportions even muriated lime and Glauber may co-exist, as I have already shewn; and see Mem. Par. 1778, p. 342. However, if the muriated magnesia be in considerable proportion, and that of Glauber inconsiderable, the addition of lime is useful.

'3. If the brine contain common salt, Epsom, and muriated magnesia only, then an addition of both Glauber and lime will be proper; the lime is wanting to decompose the Epsom, and the Glauber and lime are wanting to decompose the muriated magnesia, and prevent the permanent existence of muriated lime, which would be as hurtful as the muriated magnesia.

'4. If the brine contain only common salt, muriated lime, and muriated magnesia, here also both lime and Glauber must be added; the lime to decompose the muriated magnesia, and the Glauber to decompose the muriated lime thus formed, and convert it into selenite. Glauber alone would, indeed, decompose both the muriats, but then Epsom would be formed, which is difficultly separated from common salt.

'5. If the brine contain common salt, Epsom, muriated magnesia, and Glauber, then the addition of lime only would be sufficient, if the Glauber were in sufficient proportion, otherwise some should be added.

'To these we may add the case in which common salt and Epsom only are found, and then the addition of lime singly is useful; and the case in which common salt and an aërated alkali are found, in which case the mixture of other brine containing earthy muriats or sea-water is proper.' P. 258.

The use of spirit of wine, in precipitating some salts and dissolving others, is not generally known. Mr. Kirwan has attended to this subject very particularly, and secured it on a firmer basis than that on which it had been left by his predecessors. At the end are the following tables;

'Table I. Of the quantities of real acid in acid liquors of different specific gravities.

'II. Of the quantities of acid absorbed by various bases.

'III. Of the quantities of each bases absorbed by acids.

'IV. Of the proportion of ingredients in neutral salts.

'V. Of the length in feet of a column of air, &c. in temperatures of from 40° to 73°, and under different barometrical heights of from 29' to 30,2.' P. 276.

As we cannot add to our former commendations of this work, or, by any commendations, to Mr. Kirwan's character, we shall conclude with wishing that his health and leisure may enable him still further to enlighten and instruct the world of trade and science.

ART. X.—*Poems on various Occasions; with Translations from Authors in different Languages. By the Rev. W. Collier, senior Fellow of Trinity College, Cambridge. 2 Vols. 8vo. 12s. sewed.* Cadell *and* Davies. 1800.

'THESE poems, written in times of affluence and happiness,' says Mr. Collier, 'are published in those of a far different condition.' We should have thought this declaration had been advanced for the purpose of mitigating the severity of criticism, had we not found in the same page in which it occurs a different account of the state of the author's mind: who

'—more than indifferent as to the applause or censure of those who know him only by these printed poems, is without anxiety as to the judgement which they may deserve; and has little wish as to their dispersion, but as far as the profits may tend to alleviate the burthens which were the causes of their having been committed to the press.' Vol. i. P. v.

We must confess that, on the perusal of this passage of the preface, we were disposed to augur not very favourably of the work. The avowal of indifference as to the fate of poetical attempts is generally the result of affectation, and the prelude to tinkling dullness and nonsense. Having, however, taken courage to proceed to the perusal of Mr. Collier's poems, we were agreeably surprised to find most of them impressed with the genuine marks of genius and taste. He is frequently inspired by that ardent enthusiasm which breathes all the soul into the animated line; his imagination is vivid, and his diction correct. In forming so large a collection of poetical compositions, not originally intended for the inspection of the public eye, many of which also seem to have been written on the spur of the occasion, it must necessarily be supposed that many of them are of inferior merit. The elegies are for the most part tedious and insipid. They abound with the trite and usual subject of love; nor can

they even here boast the style of a painter from nature, but exhibit mere copies from Tibullus and Hammond. That small department of the first volume which he entitles 'Extracts from Originals,' we think might well have been spared. The new song entitled 'Poor Mag,' is poor indeed; and we doubt much whether the dirty subject of the concluding poem of the first volume is compensated for by the humourous burlesque with which the said subject is treated.

After these animadversions, however, we, with pleasure, hasten to the more grateful task of laying before our readers a few specimens of a happier manner. And we shall, in the first place, present them with a 'Song to Rosalba,' which combines an interesting union of tenderness and elegance:

'In vain would Love bewail the pow'r
Of Absence, with repeated sigh—
Fancy can cheer the lonesome hour,
And make me think Rosalba nigh.

'In vain would Absence interpose
Its bar to stop the balmy kiss—
With transport still Remembrance glows,
And gives again th' extatic bliss.

'In vain Remembrance, now severe,
Would weep for joys too bright to last—
Hope says, and wipes away the tear,
The future shall exceed the past.

'In vain would Hope, impatient grown,
The reins to Doubt and Terror yield—
Unshaken Trust ascends her throne,
And bids Hope rest behind her shield.

'By Trust secure, now Rapture, fir'd,
Displays aloft her glitt'ring wings,
And Agathon, by Love inspir'd,
Thus to his best Rosalba sings.' Vol. i. p. 41.

The 'Hymn from an Inscription on a Mummy' we do not hesitate to characterise as truly sublime.

'STROPHE.

'Farewell! and may the friendly gate
Of bright Osiris joyfully receive
Thy winged soul, which hastes to leave
Its earthly load, to meet a purer state!
May the three-fold Pow'rs, whose charge
Is fix'd to guide th' irrevocable barge,
Convey thee safe, with gentle hand,
Where the decrees of Fate command!
May He, who walks with step unseen
Thro' vast creation's paths, on thee bestow
A life, unlike to that which mortals know,
Unbounded and serene!

O Apis! and thou Ray divine
Who giv'st the Sun's prolific beam to shine!
Accept our pray'r,
And let thy care
Thro' ev'ry change, attract his steps to turn
To that celestial urn,
From whose transparent, unexhausted Source,
Above, below, in earth, in heav'n,
Wherever life or light is giv'n,
The stream of blessing rolls its ample course;
There, watch'd by Hemphta's sleepless eye,
Let Contemplation's silent pow'r
Seraphic slumbers round him show'r,
And charm his soul with fancied extasy;
Then let him wake, and, with astonish'd view,
Find, 'mid the blessed choirs, Sleep's glowing image true!

' ANTISTROPHE.

' Still may he live the life above,
In mingled essence with his God supreme,
Nor Contemplation drop the theme
Of truth and mercy, gratitude and love!
Far be all the pow'rs malign,
Who dread the sight of Thoth's terrific sign;
The cross, with potent circle crown'd,
The mystic hieralph profound.—
But see! they stop—they fear—they fly—
Loud in their ears the name portentous rings—
Hush'd is the rustling of their murky wings,
Drown'd their funereal cry.
When ev'ry stain of mortal clay
Thy intellectual vase hath purg'd away,
Link'd to the chain
Which holds the train
Of friendly spirits in thy purer skies,
Great Hemphta, let him rise.
May no inferior joys seduce his view
From those which, in his blissful sphere,
Enchant his eye, delight his ear,
Nor taint the fragrance of thy heav'nly dew!
Still may his soul keep watchful guard;
And, gaining wings of firmer flight,
Aspire to some superior height,
Some nearer zone of more intense reward—
Wings which, extended wide, in bright array,
With endless motion move, nor feel their strength decay!

' EPODE.

' Let ev'ry pow'r of his enlighten'd soul
In beatific trance be join'd
To that supreme transcendent mind,
His ardent center, his triumphant goal:

Let no earthly stains arise
From foul desire of that which dies,
The reptile's abject prey,
To cloud the path, or dim the fire
Which blazes in the conic spire
Of Heav'n's descending ray!
But in the dark abyss of time,
When round its base the pyramid has roll'd,
And new-born ages their long train unfold,
If to this earth's corrupted clime
He must return, by Fate's behest,
Oh! free from each polluted stain,
May this his dark recess remain,
And friendly pow'rs protect the house of rest!' Vol. i. p. 65.

We wish our limits would permit us to transcribe the 'Hymn from the Eugubine Table,' which breathes a no less animated strain than the poem just recited. But we must reserve space for an extract from an 'Elegy on the Recovery from an Illness,' which we are in duty bound to except from the general censure we have advanced on Mr. Collier's efforts in this species of composition.

'Ye fost'ring gales! which thro' the temper'd air,
Around me sport on aromatic wing,
What joy to hear your wanton flight declare
Stern Winter yielding to the birth of Spring!

'Hail glorious Sun! conceal'd in clouds no more,
Whose op'ning rays their genial vigour dart,
I feel thy warmth my shatter'd pow'rs restore,
And aid the pulses of my lab'ring heart.

'Nor owe I less to Thee, whose milder beams,
From storms secure, now cheer the gloom of night,
While Thought in rapture o'er my fancy streams,
Inspir'd by Silence, and thy virgin light.

'The force of Nature, in her rising charms,
By all with grateful ardour is confest;
But most their hearts the soft enchantment warms
Whom Pain and pale Disease have long opprest.

'With rapture them each spreading branch inspires,
Whose redd'ning buds the promis'd leaves reveal;
Their thoughts each shrub and gaudy flow'ret fires,
And in their life returning life they feel.

'To them the lark, while pois'd in air she floats,
Their present bliss records in wildest strains;
To them the nightingale, in plaintive notes,
Tells the sad story of their former pains.

'With eager steps, at dawn of rising day,
They meet the sun on some aspiring hill,
Or watch at eve the moon's serener ray,
Confus'dly trembling on some secret rill.

'Such are the joys which, sickness past, we know,
Joys health perpetual knows not how to taste:
O fickle state of happiness below!
When in possession all our bliss we waste.

'O tell, ye wretches! at whose bed, like mine,
Sickness hath fix'd her melancholy stand,
Tell the distress it is in pain to pine,
Nor feel the pressure of Sleep's downy hand;

'To count the hours which limp on leaden feet,
Or in wild phrenzy their swift flight to lose;
To glow in flames of life-exhausting heat,
Or melt in torrents of faint, chilly, dews;

'Or, when at last the dire distemper flies,
And, wearied out, we quit the loathsome bed,
With nerves unbrac'd, and languid looks to rise,
Doubtful among the living or the dead;

'To feel the pow'rs of memory impair'd,
Our senses torpid, our attention weak;
To dread their sight who most our love have shar'd,
More childish grown than ere we learn'd to speak.

'Yet, when is man so wretched, or so blest,
That no mischance can wound, or comfort cheer?
Midst all the languors of my panting breast,
Some gentle sounds approach my trembling ear:

''Tis Mira's voice—a voice whose soothing pow'r
Might still the ravings of a frantic mind,
Or hush the sorrows of the mournful hour,
Which seeks that comfort it despairs to find.

'Let Grandeur act the flatter'd patron's part,
Protection give to raise itself a name,
Great in the treasure of a feeling heart,
Friend to the wretched is thy nobler fame.

'O gentlest fair one! my true thanks receive,
Still in this heart thy kindest aid shall live;
And if, as mortal, thou art doom'd to grieve,
May some fond friend thy own soft comfort give!'

Vol. i. p. 119.

The second volume of this work consists of translations from various authors in the Greek, Latin, French, Italian, and Spanish languages.—In the selection of his subjects Mr. Collier has shown much taste; and his translations, so far as we have compared them with the originals, are executed with fidelity and spirit.

ART. XI.—*Memorial to the Managers of the Royal Infirmary. By James Gregory, M. D. &c. 4to.* Edinburgh. 1800.

ART. XII.—*Answer for the junior Members of the Royal College of Surgeons' of Edinburgh to the Memorial of Dr. James Gregory, Professor of the Practice of Physic, &c. 8vo. 4s. 6d.* Longman *and* Rees.

ART. XIII.—*Remarks on the present Mode of Chirurgical Attendance in the Royal Infirmary of Edinburgh, submitted to the Consideration of the Royal College of Surgeons there, by James Arrot, Member of the College. 4to.* Edinburgh.

ART. XIV.—*Hints tending to refute the Objections that have been urged against the present System of Chirurgical Attendance in the Royal Infirmary at Edinburgh. By an Old Surgeon. 8vo.* Edinburgh.

WE have collected the titles of all the works which have reached us relating to this singular dispute, to give a comprehensive view of the whole at one glance, and in a short compass. By the charter of incorporation of the managers of the infirmary, this institution is to be attended by the College of Physicians 'and *some of the most* skilful surgeons.' The former part of the plan has been altered by mutual consent, and the infirmary is attended by two physicians, chosen for life, or during good behaviour. In the early stage of the institution there seems to have been an opposition to the establishment; for, even in labours of love and humanity, unhappily there are opposite parties, as another hospital was attempted by the surgeons. Their plan was, however, abandoned, and five hundred pounds given to the present institution, apparently to induce the managers to relinquish the restrictive clause respecting the surgeons' attendance; for since that time it has not been acted upon. This Dr. Gregory calls a bribe, and undoubtedly it comes in a questionable shape. These are the leading and fundamental facts.

Dr. Gregory, as president of the College of Physicians, is a manager of the Royal Infirmary, and, in his opinion, the present mode of attending the hospital, by every member of the College of Surgeons, for two months each, is highly disadvantageous to the patients, particularly as, from the increasing number of surgeons in Edinburgh, the attendance is almost exclusively confined to the junior members. How it is possible to expand this idea through more than 200 quarto pages will not easily be conceived: yet such is the fact. It is wire-drawn, twisted, and hammered out, in an infinite number of ways; but this is the whole substance. The object then we shall first examine.

We have not been for many years acquainted with Edinburgh. When we were, surgery was certainly in no very cultivated state: the surgeons were the apothecaries; and the practice of

physic claimed more of their attention than that of surgery. This was usually attributed to the plan of attendance on the infirmary being so short that no improvement could well be made; and the private practice was consequently ingrossed by a very few individuals of superior talents as surgeons, and of greater experience in this individual department. If surgery be now in a more improved state, it cannot be owing to the two months' attendance at the infirmary, but to other causes. The principle remains the same. It is in vain to say with the apologist for the junior surgeons, Mr. John Bell, that a surgeon should be dextrous, quick-sighted, and possess a steady hand,—qualities not compatible with age, for men usually retain these qualities till at least forty-five or fifty, and the question relates to men perhaps less than twenty-five. In reality, gentlemen of this period are not usually, in large cities, intrusted with capital operations or cases of importance, and they should not be intrusted in the infirmary. They have indeed a power of calling in the assistance of age and experience; but twenty-five and upwards is alone the age of confidence. Practitioners, who will speak plainly, must in general confess that they doubted their own abilities more after thirty years' experience than after three. In short, the plan is radically 'bad,' and has been found so; nor do Mr. Bell, Mr. Arrot, and the anonymous author before us, wish to conceal this opinion, as they propose different modifications of it.

If Dr. Gregory, however, valued his own peace, we think him impolitic in this attempt: if he wished to attain the character of an able, comprehensive, writer, he has been very unsuccessful. A more diffuse—in many places a more inelegant style, and, in general, one less '*germaine* to the matter,' we have seldom seen. On this occasion we could have wished for close, sober argument, not the trite witticisms and merry stories of a jest book: calm persuasive reasoning and a conciliatory manner might have been more successfully adopted than sneers or irritating inuendos. But, above all, for the professor of the practice of physic in the first medical university in Europe to confess, and almost glory in, a total ignorance of surgery, is highly disgraceful. This confession we must examine more closely.

The limits of physic and surgery are uncertain. The subject is the human body; and the object of the practitioner's inquiries, its diseases. We should suspect that no man can well know one part without understanding the whole, because the line is with such difficulty drawn, that the one subject is either at first nearly allied to the second, or is implicated in it shortly afterward. From the first moment the case becomes a surgical one the object is removed from the focus, and grows gradually more confused if the practitioner be wholly unacquainted with the latter science. But will a practitioner of twenty-five years say that he never sees obscurely in a science truly medical? In reality,

there is much more obscurity, because less tangibility, generally speaking, in the latter than in the former. The practitioner unacquainted with surgery must have the surgeon constantly at his elbow, and dares not stir a step without at least Eo, if not Meo and Areo. Though this may be very easy in Edinburgh, we hold it to be 'the very stuff of conscience' that the same principle should be adopted for the physician of the Orkneys, of North Wales, or the north of Ireland. Suppose, for instance, in the case suspected by Dr. Gregory to be empyema, where the fluctuation could be felt, the physician had *happened* to know that, in such a case, if the trocar were *not* used, a caustic or an issue would have drained off the matter: by his own confession the patient's life would have been saved. We have saved many in this way, where there was no opportunity of consulting *five and forty* surgeons. Suppose, for instance, once more, a tumor were observed in the abdomen, with little or uncertain fluctuation. It might be the accumulation of a gelatinous fluid, a dropsy of the ovarium, a suppuration of the liver, a chronic inflammation of the peritoneum, a schirrosity of the omentum, or pregnancy. No surgeon is at hand, or no one whose judgement is to be depended upon. The patient must sink, or a trocar be plunged into the hepatic abscess, the inflamed peritoneum, or the gravid uterus. Unfortunately we have witnessed each error; but we know not that the practitioner gloried in his ignorance of surgery. Let us turn, however, to something more pleasing than censure.

The latter part of Dr. Gregory's Memorial, where surgeons and surgery are not concerned, has afforded us the highest satisfaction. There is an accuracy of discrimination, a pleasantry of remark, and an acuteness of perception, which has greatly delighted us. One circumstance properly noticed by Mr. John Bell we shall enlarge on. 'We must throw out a tub to the whale' said Dr. Cullen once to Dr. Gregory, when the latter was remarking on some doctrines of the former, perhaps more curious than useful. Those acquainted with both will easily understand this reply: those who partook of Dr. Gregory's breakfasts, and Dr. Cullen's suppers, who remarked the different style of conversation, will look on it as easy pleasantry to avoid discussions which might not have an amicable termination. But it may be asked, Is the implied interpretation the true one?—did it mean that some trifling object must be thrown out to prevent the student looking more deeply. We think not: young minds, Dr. Cullen might have thought, should be exercised; and, employing them to appreciate even errors, might render them more capable of discerning truth. Dr. Cullen's system was deeply rooted in his mind; his object was to form a revolution in medicine, and he has succeeded. Unfortunately, on the continent Brown has supplanted him in his honours; and systems truly Cullenian, as we have often observed, are attributed to Brown.

From the works in answer to Dr. Gregory we shall select nothing. The 'old surgeon,' whose pamphlet we believe has not been greatly circulated, is a powerful antagonist, and his plan appears a judicious one. Mr. Bell's is a lively and pleasant reply, partaking, however, of the professor's wordy diffuseness; and Mr. Arrot's proposed change in the mode of attendance also claims attention. On this part of the subject we cannot enlarge, and shall conclude this dull article by a passage or two from Dr. Gregory's Memorial, which may perhaps leave our readers in a better humour than they are at present, and more probably be better pleased than if, like ourselves, they had been compelled to the drudgery of perusing the whole—Νηπιοι ουκ ισασιν, &c.

'The true *odium medicum* approaches nearer than any thing else known in human nature to the genuine *odium theologicum*. It has even been doubted by competent judges which of the two is the worse; for though physicians have never yet carried the joke so far as to burn alive their adversaries whom they could not convert, as Dominican monks and others used to do very successfully with their obstinate opponents, yet there is reason to suspect that this reserve and delicacy on the part of our faculty has proceeded more from want of power than from any want of good-will to the work. It is certain at least, that at one time, about two hundred and fifty years ago, in Spain and Portugal, they fairly tried it, and that they had well nigh succeeded in their attempt.

'There can be no doubt that the inveterate rancour of medical men in all their professional disputes, is one of the bad effects of "the fruit of that forbidden tree, whose mortal taste brought death into the world, and all our woe," or of some degenerate bastard sort of it, which is every where met with, and seems to produce effects almost as bad as the genuine poison. It is remarkable that of the fruit of the tree of medical knowledge it is easy to get a mouthful, and very difficult to get a bellyful, it being in such general request; and still more remarkable, that the smallest portion of it, so small a portion as to elude all observation, often produces more violent and worse effects, than the largest quantity of it that any person has hitherto been able to procure for himself. In some constitutions the effects of a small particle of it are more ridiculous than dangerous, the patient only prattling foolishly and acting absurdly in a thousand ways, but not becoming mischievous or outrageous. In other constitutions, the effects of a small mouthful of that unlucky fruit are much more alarming than those of deadly nightshade, or the strongest Scotch whisky; the patient not only talks, and writes, and acts absurdly, and sometimes outrageously, but quarrels implacably with all who differ from him in opinion, especially with his own professional brethren.

'Hence it is that much more than ninety-nine parts in the hundred of all that has been written on the theory and practice of physic for more than 2000 years, is absolutely useless, and unworthy to be known but as a matter of curiosity, or a miserable example and warning of the worst errors to which we are prone. A large proportion of those writings consists of controversies generally carried on with

the bitterest animosity. Though I am not so well acquainted with the particulars, I know in general that the same is true with respect to the writings on the theory and practice of surgery.' P. 217.

We trust that this declaration is not 'the tub to the whale,' to divert them from reading, and to turn their exclusive attention to the professor. If they will trust one who has at least read as much as Dr. Gregory himself, they will not think the proportion so large; and these disputes, useless as they are in their objects, have attracted the attention of physicians to facts, and occasionally furnished some very valuable observations.

A picture of a man of eminence drawn by his own hand is always valuable, and we shall present that of the memorialist, by himself, without a comment.

'And, "Who," it will naturally be asked, "is this Drawcansir, who sets all his professional brethren at defiance, and treats their opinions, and controversies, and observations, with such contemptuous freedom? Is he an empiric or a dogmatist? What are his dogmas?" The questions are very pertinent, and may easily be answered, thus:

'He neither is, nor ever was, nor ever will be, either an empiric or a dogmatist. He would have been a keen dogmatist, but that he found at least ninety-nine in the hundred of medical dogmas were false, and many of them stark nonsense. He would have been a determined empiric, but that he found at least ninety-nine in the hundred of empirical facts were as false, and more than that proportion of their remedies as insignificant, and as dangerous as any of the dogmas of their opponents. Of course he now lives a sad outcast from both parties, just like a man excommunicated as an atheist by a congregation of fanatics, and expelled as a fanatic by a royal academy of atheists. He is made of the same stuff, and put together in the same manner as other men, and of course in all probability is neither wiser nor better than they are. Far from being more placid and tractable, he is more irascible and obstinate than most men; and if he had ever engaged in medical disputes, would probably have been as violent, as absurd, as implacable, and as ridiculous, as any of his predecessors or cotemporaries. He has such a genius for quarrelling with his professional brethren, that, without even the pretence of any difference in medical opinions, and purely on account of certain differences in morality, he has quarrelled with some of them irreconcileably, and refused ever again to consult with them; first telling them, in the plainest possible terms, the reasons of that unalterable resolution; just to prevent any misunderstanding, or the repetition of such scenes as we read of in Gil Blas. He knows accordingly that some of his professional brethren would be very glad to see him hanged; and he would not remain very long inconsolable if the apotheosis of some of them were performed, or if they should perform it themselves, in that ignoble manner. He has taught the theory and the practice of physic in the university of Edinburgh for four and twenty years, without once throwing out a tub to amuse the whale. He never thought he had ingenuity enough to make such a tub, or dexterity enough to manage any of the numberless ready-made tubs which were floating around

him. He observed, to his great comfort, that he had no occasion to take that trouble; as the whale has always found some tub to amuse itself withal, and has never yet shewn the smallest inclination either to swallow or to overset him and his little bark. As he never did, nor ever intends to do it any harm, he is not in the least afraid of the whale. He has not had wisdom enough to keep himself out of all disputes and controversies, even in science; and in those wherein he has engaged, he has been abundantly acrimonious; as his opponents (probably) will be ready to certify upon oath: or if they should not, it is of little consequence: the fact may be established without their help, or in spite of them. But hitherto, notwithstanding all temptations, and provocations, and plenty of bad examples, he has escaped the folly of any medical disputes or controversies; not by any superiority of understanding, for he knows that men, much wiser and abler, and more learned than he is, have fallen into that folly; but by his strong sense of ridicule, which on that point was to him irresistible. From his earliest youth he was admitted behind the curtain, and let into the secret of the medical drama. Having acquired a little notion of some other sciences, and of science in general, before he engaged in the study of physic, he was from the first both mortified and entertained with the contrast which he saw. He soon perceived that, with respect to physic, each successive age had much more trouble to unlearn the bad than to learn the good of those which went before it, and still more to distinguish between the good and the bad which itself produced. After two and thirty of the best years of his life spent in learning, in teaching, and in practising physic, he has found much to confirm, and nothing to shake that unfavourable opinion of his own profession, and of a vast majority of those who have taught and practised it. Being a great philosopher of the sect of Democritus, he thinks it much wiser as well as pleasanter, to laugh than either to cry or be angry at such things: and as he would have thought it in others, so in himself he would think it perfect Quixotism, and truly a kind of knight-errantry, to attempt to set every body right; knowing well that not one in a thousand chooses to be set right. He would as soon think of building a magnificent dwelling-house on the Goodwin sands, as of building his fame on a work of medical reasoning or medical observation; even if literary fame were, what it is not, the chief object of his ambition. He never could propose to himself either honour or advantage in telling fifty of his cotemporaries and 500 of his predecessors, though in the civilest manner and only by implication, that they were knaves and fools, liars and quacks, or in being told the same in equally civil, or perhaps in plain terms by many of his cotemporaries. He never had the vanity to suppose that his talents were greater, or that his efforts would be more successful in medical science than those of many hundreds of his cotemporaries and many thousands of his predecessors, or to think that any addition which he might make to it could bear a sensible proportion to the whole stock even of real medical science. He has studied medical systems, and reasonings, and observations, till he was sick, and tried many dozens of boasted but very useless remedies, till he was ashamed of what he was doing. But far from exclaiming "All is vanity," and giving up the point in despair, his chief object, both in the teaching and in the practice of

physic, has been to separate the little that he found true and useful from the vast mass that he found erroneous and useless, or worse. He knows many of the peculiar difficulties which have hitherto retarded the progress of medicine, and many of the causes which have produced the worst corruption of it. He is convinced that none of these are hopeless, and is confident that the science of medicine will yet make great and happy progress.' P. 221.

Dr. Gregory's remarks on an author, with whom we were not highly pleased, are truly ridiculous; but we shall trespass too far, and '*manum de tabulâ.*'

ART. XV.—*Reflections on the late Augmentations of the English Peerage: to which are added, a short Account of the Peers in the Reign of Queen Elizabeth, and a Catalogue of all the Knights created in that illustrious Reign.* 8*vo.* 3*s.* 6*d.* Robson.

THE author of these Reflections views the additions that have been made to the English peerage during the sway of the present minister with some degree of alarm, which, though we may upon the whole think it to be excited without sufficient reason, seems to arise from an anxious desire that the component parts of the British government should be preserved in a due equilibrium. A few passages from the publication will give our readers an idea of his mode of argument.

'The addition of 62 to the peerage is within a fraction of a third of the whole number which existed so lately as 1780. I am by no means an enemy to Mr. Pitt. But, if it be doubted whether there be any violent evil from this great alteration of the system of the constitution, yet, as there is no apparent good in it, we may surely be allowed to hesitate, and enquire how far it may be wise to introduce such a striking change, without some importunate and decisive cause: at any rate, it may be made an engine of alarming corruption in the hands of any minister. It is a lure for the country gentlemen, on whose independence, before the bauble of a coronet was universally dangled within their grasp, the best hopes of the purity of parliament were placed. Who is there now that has not seen his neighbour, originally his equal or his inferior, dressed up in robes of ermine, and converted into an hereditary senator?' P. 7.

'So large has been the number, and so indiscriminate the selection, of peers, within these thirteen years, that I have met with few country-gentlemen of any tolerable fortune who have not thought themselves qualified for the honour, and felt their envy excited by the promotion of some less meritorious acquaintance.

'Formerly, a county-member was a plain independent country-gentleman, of large fortune and antient descent, whose manners, whose habits of life and ambition, were, of all others, most removed and averse from the influence of a court. Now, a county-member

seems nothing more than the insipid dependent of a minister, who, after serving his allotted time in parliament, almost of course expects to obtain a coronet as the wages of his servility. What a lamentable change! from the most manly, the most respectable, of public characters, to the most contemptible! The rich stores and activity of a well-furnished mind we cannot expect in such a one! To be servile, therefore, without the knowledge of the world; to be corrupt without ability; to have the will to be wicked, without the power to be successful; is surely, of all characters, the subject of the highest scorn!' P. 9.

Some of these observations are unquestionably well-founded; and the minister who greatly augments the number of peers, by a profuse and indiscriminate recommendation to the honours of nobility, cannot be said to entertain a high respect for the dignity of the aristocratic branch of the constitution. The peerage ought never to be conferred as the reward of pettifogging services; but, notwithstanding the antiquarian squeamishness that is disgusted with new families, we care not how frequently such honours are bestowed on those individuals who have eminently distinguished themselves in the brave defence of their country, or by the wise exposition of its laws. The following remarks on a description of legislators who have assumed the distinction of men of business are worthy of attention:

'In every parliament within my short memory, I have seen the number augmented of busy, intriguing, pert, low members, who without birth, education, honourable employments, or perhaps even fortune, dare to obtrude themselves, and push out the landed interest from their seats in the house of commons, because they are more fitted for the dirty work of an election, than a man whose habits of life and studies have rendered him too refined for such a purpose. Whence arises all this? The wise barriers that separated the ranks of society are thrown down; and a man, who thirty years ago would scarce sit down in your company, now thinks himself as well qualified for a member of parliament as yourself—and true it is, that he is better qualified for the election job. When he gets into the house, perhaps he may know a little more of some of the ordinary routines of business than a man of education; he may calculate the partial operation of a tax or two; and perhaps give a tolerable account of the manufactures of his own town; yet, can he, with a comprehensive eye, survey the enlarged schemes of law and policy? Is he acquainted with the history of nations? Is he versed in the accumulated wisdom of ages? The knowledge of such people is like ready money; it is always uppermost, it is always at hand; but probe them, and they will be found wanting: there will be nothing at bottom.' P. 37.

Our author also complains of the profusion with which another respectable species of title has been granted.

'Next to the total annihilation of honours and distinctions, there is nothing which revolutionists so much desire as to see an equality in

their distribution, because they cannot avoid seeing that this is a destruction of the principle on which they are founded, and creates an absurdity which no abilities can defend. It is not only, therefore, in the higher privileges of the peerage that I observe with regret and sorrow an inattention to antient rules, but with not less danger, because in a more marked degree, in patents of baronetage; a title which, perhaps, was originally instituted, without much wisdom, to feed the unpardonable profusion of king James; but of which the evils, whatever they were in the first institution, have been much increased by a very wide departure from its first principles. The whole order was designed by the founder not to exceed 200 persons; of which, if any became extinct for want of heirs male, no new creations should be made, even to fill the vacancies. King James never exceeded the number, except by four, in the room of the same number who were elevated to the peerage. But the great rule was, "that none should be admitted into this order, unless, upon good proof, they were men for quality, state of living, and good reputation, worthy of it; and at the least, descended of a grandfather, by the father's side, that bare arms, and had also a certain clear revenue in lands of at least one thousand pounds per annum." They who are conversant with the personal history of the kingdom, and will read over the first list, will be convinced that it was highly respectable, and that these requisites were strictly complied with.' P. 41.

'In the present reign there have been created at least 210 baronets, of whom 7 have since been raised to the English peerage, and 2 are just dignified with the peerage of Ireland.' Of the whole creation, therefore, from its institution 1611, about 723 have become extinct, and about 474 remain, besides 63 who are English peers, 14 who are Irish peers, and 3 who are Scotch peers.

'Of the baronets created in the present reign, about 71 have been created since the commencement of 1784, during the administration of Mr. Pitt.

'In looking over this last list, this deviation from the decription of persons for whom this honour was originally intended is particularly striking. Of these 71 persons, not more than 20 can be considered in the character of country gentlemen, even in the widest extent of the term. Ten were naval commanders; 7 or 8 East-Indians; 7 citizens; and, the greater part of the remainder, courtiers and placemen. Amongst many of these, all pretence to birth is totally out of the question. But it is singular, that, among the twenty persons to which I have first alluded, though there are considerable lanued estates, and 4 or 5 revivals of extinct patents, through marriage, descent from female heirs, and adoption of name, there is scarcely an instance of that acknowledged superiority, which the lineal heir obtains, when time has added its sanction to the permanent union of name and property.' P. 43.

With whatever difference of opinion the readers of this pamphlet may view the animadversions of the writer, they will all be gratified by a number of curious historical anecdotes relative to the British peerage.

ART. XVI.—*A Letter to the Committee for raising the Naval Pillar, or Monument, under the Patronage of his Royal Highness the Duke of Clarence. By John Flaxman, Sculptor.* 4to. 2s. Cadell *and* Davies.

THE idea of erecting a monument in commemoration of our recent naval victories is certainly worthy of a great nation and of the flourishing state of its arts. Mr. Flaxman suggests that a colossal statue would be preferable to a pillar decorated with maritime trophies, which was, we believe, the original plan. As mere spectators, we should be inclined to recommend the adoption of his advice; for we have already a vast and beautiful pillar near London Bridge,—and novelty and diversity ought to be allowed their claims on this occasion.

Mr. Flaxman begins with paying some compliments to the committee appointed for the management of this business: he then points out the defects of the other plan proposed.

'The obelisk deserves to be noticed first, as the simplest of the ancient monuments that has been proposed for imitation in the present case; but it is necessary, in the imitation of ancient architecture, that its principles and characters should be preserved, because deviations from them have so seldom been attended with success. The height, then, of the Egyptian obelisk is in general about ten times the breadth of its base, which being mounted on a pedestal and plinth, the whole height could not be less than twelve diameters,—a proportion much too slender for that strength and permanence which the monument in question should present; besides, the character of the obelisk is so simple, that no ornament seems capable of being harmoniously united with it, excepting the hieroglyphics with which it was charged by the Egyptians.

'The triumphal arch has been also thought on, which is an idea both elegant and classical; but which, however, is liable to two objections:—First, that it cannot well be covered with bas-relieves, representing the engagements it is intended to celebrate like the ancient arches, because sculpture does not represent shipping with effect, and our great victories are naval; but chiefly because the arch, consistently with a beautiful proportion, cannot be raised sufficiently high to make a distant stately object.

'The column, at the same time that it is equal in classical authority and beauty to either of the former, has several advantages over them: its form is fitted to become a high and striking distant object, like the obelisk, with a greater bulk and firmness; it is more simple than the arch; and it is, besides, capable of being surmounted, surrounded, and defended, by such statues, trophies, and architectural forms, as the portraits of the heroes, the spoils of the vanquished, and the records of the national prowess, require; thus making one great harmonious and magnificent composition.

'Other forms to be found in antiquity might be suggested; such as the meta of the circus, or the figure of a temple; but the column is preferable to the former, as being better suited to the accompani-

ment of other architectural forms, and sculptural explanation; and the latter is liable to the same objection with the triumphal arch, that, consistently with a beautiful proportion, it cannot be raised sufficiently high to become a very distant object. To these might be added the Pharos, as a high and distinguished object of classical authority, although it does not seem preferable either for beauty or utility, supposing it to be erected in or near London.' P. 4.

Our author proceeds to recommend the colossal statue, from the celebrated models of that kind to be found in the ancient world. He observes that the chief objection to the statue is the expence,—a motive which ought not to preponderate, when the wealth of the country, and the singular advantages which are to be commemorated, are taken into consideration. The column near London Bridge, he says, cost 14,500*l.* a sum equal to 30,000*l.* of modern currency. He proposes that 200,000 subscriptions shall be advanced, of five shillings each, which would make 50,000*l.* and would be sufficient for the work, if government would defray the expences of conveying the marbles from different parts of England. This material might indeed be well selected from Great-Britain and Ireland, for many excellent kinds are found in each country; and the united marbles would form as it were a symbol of general contribution to a national design. The pamphlet concludes in the following terms:

'The summit of Greenwich Hill appears to be the best situation for the naval monument, from the following considerations: the gradation of scenery from the Thames, rising with the fine architecture and porticos of this great naval hospital of the country, continued with the high ground and woods, and connected by the Observatory, with such a finish would afford a sublimity of prospect not to be equalled in any other place. Besides, its vicinity to and visibility in the high parts of London and its environs, to the south and east it would most likely be seen as far as the sea. It is also to be remembered, that the port of the metropolis is the great port of the whole kingdom; that the Kent road is the ingress to London from Europe, Asia, and Africa; and that, as Greenwich Hill is the place from whence the longitude is taken, the monument would, like the first mile-stone in the city of Rome, be the point from which the world would be measured.

'Besides the account of colossal statues given by the ancient authors sufficent to fill a volume, and of which stupendous remains are still to be seen in Egypt and Italy, magnificent works of this kind have been produced in the two last centuries: such are the figure of St. Charles Boromæus, of beaten brass, sixty-eight feet high, on a pedestal of forty-eight feet ten inches English measure, raised by the Boromæan family in one of the islands of the same name in the Milanese; the statue of the Pyranees, built of stone, seventy feet high, at Prato, a villa belonging to the duke of Tuscany; and the bronze Hercules Farnese, forty feet high, standing on a prodigious cupola in the gardens of the landgrave of Hesse Cassel. The

first of these statues was raised in honour of an illustrious kinsman, and the two last for striking objects only. At the same time that the inferiority of the purposes above-mentioned must be confessed, in comparison with that for which it is now proposed to raise a national monument; yet every one must consider, with admiration and applause, the magnanimity and public spirit of those great persons who gave such encouragement to the genius and industry of their country, to gratify the world at large.

'I shall close these pages with my acknowledgments to Mr. G. Dance for some of the observations concerning the situation of the monument; as also for the first hint, that a colossal statue might be a proper subject for the monument itself.' P. 13.

There are three plates. The first represents the projected statue of Britannia triumphant, with its pedestal and basement, 230 feet in height. The pedestal is proposed to be decorated with portraits of the king and the naval heroes, Howe, St. Vincent, Duncan, Nelson, &c. with wreaths of laurel on the four altars at the corners of the basements, to contain the names of captains, &c. This design we must applaud as at once grand and classically correct.

The second plate represents Greenwich Hospital, with the statue of Britannia on the hill behind. It might have been wished that Britannia had been centrical, and that the Observatory had not detracted from the regularity of the prospect.

The third plate exhibits an ancient obelisk column, meta, the arch of Titus, the Pharos of Alexandria, and one of the temples of Pæstum.

Upon the whole, we consider the obelisk as insipid, and the meta as absurd, for the very term denotes a boundary, and we do not wish for a boundary to our maritime success. The temple is equally absurd, as there are no sacrifices to be offered, and many of our churches are in the form of temples. To erect a temple is therefore to erect a church, an idea which might recommend itself to the pious, if regular sermons were delivered against the horrid practice of swearing, so common among our brave seamen. The Pharos is also appropriated to another use; and, if it were not erected in a situation where it was absolutely required, it would be a just object of ridicule.

Only three proper forms can therefore be indicated,—the triumphal arch, the column, and the colossal statue. A triumphal arch would be another absurdity, if not applied in its original destination, and thrown over a highway. If it should be placed mid-way on the principal road to Portsmouth no objection could arise. For the representation of a column Mr. Flaxman has oddly enough selected that of Antoninus from a coin, whereas the celebrated naval column of Duillius ought to have been the model. Upon the whole, unacquainted as we are

with architects and statuaries, we prefer the colossal statue on account of its novelty and propriety.

ART. XVII.—*Letter to the Nobility and Gentry composing the Committee for raising the Naval Pillar, or Monument, under the Patronage of his Royal Highness the Duke of Clarence; in Answer to the Letter of John Flaxman, Sculptor, to the Committee on that Subject. By Alexander Dufour, Architect.* 4to. 1s. 6d. Taylor. 1800.

THE purport of this letter may easily be conceived. Mr. Dufour begins with observing that Mr. Flaxman had no right to publish his sentiments, as he ought to have submitted his model to the committee instead of laying it before the public. We must dissent, as we think on the contrary that in such a national design all the models ought to be published, and the public at large constituted the sole judge. Mr. Dufour proceeds to censure Mr. Flaxman for what he calls 'his strange opinion.' We see nothing strange in the opinion, but something very strange in the censure. In answer to Mr. Flaxman's remarks on the obelisk, this writer observes, that the chief merit would be in forming a beautiful monument, of which there is no model in antiquity. To this it may be answered, that hardly an idea can be suggested which is unknown to the ancients. In a garden any form might be followed; but in a monument of great expense and national glory it would be more safe to adhere to known models, lest, in search after ideal beauty, we should sink into real barbarism, and erect a monument which may please the fleeting taste, but be viewed with contempt by a more enlightened posterity. Mr. Dufour proceeds to defend his obelisk with great wrath and all the zeal of ignorance: for we must remind him that the Egyptian obelisk was not designed as a form of beauty or of commemoration, but for the real and solid purposes of astronomy, as M. Bailly has amply demonstrated in his Histoire de l'Astronomie Ancienne. He shows that the obelisks were gnomous, and had always small bowls at the top to give the outline of the shadow more precisely, by which means the meridian and the sun's advance towards the tropics were discovered. If therefore we must have an obelisk, let it be placed on the top of the observatory.

Mr. Dufour proceeds to defend the triumphal arch and the pillar, and with some reason to object to the other old models contained in Mr. Flaxman's third plate, as mean representations, and not happily chosen: but the following observations deserve more notice.

'My lords and gentlemen, as John Flaxman, sculptor, has had the goodness to give you some rules for judging the drawings of architecture which shall be presented to you, I, architect, shall take the liberty of delivering my opinion upon the model which he offers to the public.

'Its first defect is the want of any character of a naval monument; for the little boats in bas-relief, on which are placed the species of ghosts that crown the busts of the admirals, can produce no effect at the distance necessary for viewing his monument. The four bornes or studs at the angles of his steps, and of which he has taken the idea from his antique medal, seem as if placed there by chance. They answer no object of utility; and the square steps, which lose themselves in these circular figures, would produce a very bad effect. His pedestal is heavy; its parts are too equal, and do not besides afford four places, well marked, to receive the four inscriptions which are absolutely necessary. His figure is too short; the right arm is badly designed, and the fantastical helmet with which it is set off, gives to it, at first sight, the look of an Egyptian figure.

'Were his monument a proper one, I should applaud his idea of placing it on Greenwich Hill, opposite the centre of the Hospital; but such a figure would overpower and make an edifice, at present possessed of so much magnificence, appear to a disadvantage. Of this truth he seems to be perfectly aware himself; for after having told us he placed it upon the summit of the hill, in his drawing he represents it at the bottom.

'Mr. Flaxman endeavours to persuade us that a colossal figure exhibits "more magnificence, power, skill, and surprise," than a figure of ordinary size. This is a proposition that involves him in a question which he will find it difficult to support by citations from Pliny, Pausanias, &c. He should have reflected, studied nature and the heart of man philosophically, and be able to draw his arguments from his own reflections.

'An artist may raise an immense column, and yet please; for whatever some architects may assert, a column is not an imitation of nature; but in the imitative arts, such as painting and sculpture, every thing that outsteps nature too far surprises without pleasing us. Nature herself, when she trespasses beyond her ordinary limits, particularly in the human species, has something that disgusts as our surprise begins to abate. The giants, even the best proportioned, astonish us for the moment, but end with fatiguing the eye. So with statues, those which have for ages enjoyed the greatest reputation, are not colossal. These are, the Apollo, the Venus de Medicis, the Gladiator, the Laocoön, &c. All these approach, or only exceed in a small degree, human nature. I say more. Any ordinary sculptor can execute a colossal statue, in which every thing is exaggerated, *outré*, and shewn only in mass; but none except a sculptor of genius can express in a statue of the common size, the forms and the passions of human nature. In a colossal statue, after the composition, all the rest is rather the business of the masons than the sculptor. From thence it follows, that these species of works are not calculated to transmit to posterity the merit of the artists of a nation. They afford only an idea of its riches.

'Mr. Flaxman, true always in his language to his profession of a sculptor, "considers how much more sentiment and interest there is in a fine human figure that can possibly be produced in the choicest piece of architecture."

'It is certain that if we wished to represent the portrait, the figure, or any memorable exploit of a hero, a statue would answer the intent better than a pillar, or an obelisk. This is too evident for argument. But if we wished to perpetuate his memory, a piece of architecture is better calculated for the purpose than a statue. It is the *colisée* which now gives us an idea of the Roman grandeur. It is to the pillars of Trajan, Antoninus, Pompey, the triumphal arches of Constantine, Titus, and their inscriptions, which have survived so many ages, that we are indebted for the memory of these great men; while their statues, even colossal, of gold, silver, ivory, ebony, and marble, as Mr. Flaxman, or his friend Pliny, would have them, have been almost all despoiled, melted down, burned, mutilated, or broken. The few of them that remain are in such a state as to leave antiquaries themselves doubtful with respect to the great men whom they were intended to represent. It is therefore certain, that a monument of architecture in which the talents of different artists must necessarily combine, is more durable and more proper than a statue to transmit to posterity the talents, the bravery, and the riches that distinguish the English nation. This position, I flatter myself, I have sufficiently established; and therefore shall not trespass on your time by urging any further arguments in its support, though I could adduce many.' P. 13.

Some of these remarks are just, and others extraneous. As a naval monument, Mr. Flaxman's statue should have borne a trident in the right hand, while the left should have reclined upon the prow of a ship. Perhaps even the naval crown should have been substituted for the helmet. The concomitant emblems ought also to have been strictly maritime; and we must indeed advise the artists in general to study the medals, gems, and other relics of antiquity, immediately relative to naval affairs, as a necessary step to any finished design; for, in applauding Mr. Flaxman's idea, we did not mean to include the smaller parts and accompaniments, which are susceptible of emblems far more appropriated to a naval monument. The other objections of Mr. Dufour we must regard as trifling and unworthy of notice.

MONTHLY CATALOGUE.

POLITICS....POLITICAL ŒCONOMY

ART. 18.—*Thoughts on the English Government. Addressed to the quiet Good Sense of the People of England. In a Series of Letters. Letter the Fourth.* 8vo. 1*s.* 6*d.* Wright. 1800.

THIS letter is chiefly employed in censuring Blackstone and Locke, and in exhibiting, according to the author's fancy, a corrected text of the celebrated Commentaries on the Laws of England, as far as they treat on the royal prerogative and the constitution of this country. To any one who has read the former letters of this writer it will not be difficult to conceive in what manner he would correct the text of Blackstone, and represent the entire sovereignty of the king. He follows up his own hypothesis (if that can be called an hypothesis which is involved in contradiction and absurdity above the measure of caballistic theology) with all due contempt of the venerable judge; and, setting himself in his place, prates with matchless effrontery on the power of the state and the royal prerogative, in direct repugnance to the sentiments of the illustrious commentator. We think, however, that the *quiet good sense* of the English people will not sanction an attempt to scatter the tares of Mr. Reeves amongst the wheat of sir William Blackstone; and we trust that if this mixture be attempted they will show their *good sense* by rejecting the mongrel and heterogeneous result. The gold of the latter can never amalgamate with the lead of the writer before us; he may indeed amuse himself with composing letters without end, but he will never be able to gain currency for his base metal by outrageously intermixing it with the sterling ore of this justly celebrated legal expositor. After exhibiting himself as the corrector of Blackstone and the contemner of Locke, he proceeds to censure the Critical reviewer on whom was imposed the task of reading and commenting upon his last letter*. He accuses him of disingenuousness and falsification, and opposes the reviewer's statement of his doctrines by opposite statements brought from other parts of his letters. This indeed he may easily do, and may continue to do, with respect to every kind of doctrine that can possibly be attributed to him in future; for his letters are a medley of doctrines of the most opposite descriptions: his pages are perpetually refuting each other—and his whole system is at irreconcileable enmity with itself. A reviewer of a work of this kind is undoubtedly placed in an irksome situation; and all he can hope to do is to exhibit the more prominent characteristics of the patch-work production, and leave the author, as he has been left in the present instance, to vindicate himself as well as he may be able. He is offended it seems that we have ascribed his former letters to Mr.

* See our XXVIIIth Vol. New Arr. p. 90.

Reeves with as much confidence as if his name were in the title-page. We will tell him what led us to this confidence; and we confess that our conviction concerning the author much exceeded any thing that the name upon the title-page could have produced. The name upon the title-page is no *legal* evidence that the writing belongs to the name under which it is published; but there may be *internal* evidence of such a fact, indubitably conclusive before a tribunal of law or a tribunal of criticism. In the thirteenth page of the letter now before us, this writer acknowledges it to be the production of Mr. Reeves, or of the man whose writings were officially condemned in the house of commons. Now this man, in a court of law, was proved to be Mr. Reeves. And we know that the letters on which we have already animadverted were written by the convicted writer of the pamphlet that incurred the disgrace of parliamentary censure, from internal evidence—from the peculiar phraseology adopted—from a style which is altogether Mr. Reeves's own, and which the Critical Review shall not be tarnished by a vain endeavour to copy or to characterise. He will perceive we have not depended upon *anonymous accusations*, as some associations have done in tracing a culprit. We have brought the charge home to his business and his bosom, and he neither can nor will endeavour to deny it.

ART. 19.—*Reflections on the political and moral State of Society, at the close of the Eighteenth Century. By John Bowles, Esq.* 8vo. 5*s. sewed.* Rivingtons. 1800.

Buonaparte is a most horrible monster, &c. &c. &c. All civilised society will be destroyed by the French revolution, &c. &c. &c. This is the sum and substance of these reflexions; and, notwithstanding the compliments paid to ourselves, we must not conceal from our readers that this work is the best sedative we have taken in our hands for some time: we defy any man to be angry with the writer, or to feel a muscle disordered in his progress through the work: on the contrary it is impossible for him to read ten pages without falling asleep.

ART. 20.—*Further Thoughts on the present State of Public Opinion; being a Continuation of a Timely Appeal* to the Common Sense of the People of Great Britain in general, and of the Inhabitants of Buckinghamshire in particular, on the present Situation of Affairs. By J. Penn, Esq.* 8vo. 4*s.* Hatchard. 1800.

Under the name of Penn we little expected to find a work crowded with military metaphors; but our readers may form some opinion of the change which time makes in the sentiment of a family by the following extract:

'I am, both in a plain and a figurative sense, a private soldier, armed for the defence of my religion and country; but I shall continue just to preserve that confidence which is, in spite of the arguments of treasonable emissaries, becoming in a private soldier. If, accordingly, I find a less judicious conduct observed by my superiors of one sort than what is exhibited to me by those of the other, I shall withhold my obedience as long as I have the least excuse for it. Should, for instance, a petty literary officer, in the heat of action, when every man is trusting to his own strength or slight, order me to fall into the ranks

* See our XXIVth Vol. New Arr. p. 457.

to join in some complicated manœuvre; or should he, when the enemy is charging according to the new tactics, prepare to drill me and my neighbours in observing all the old military forms, I at least shall look out keenly for a counter-order from one of greater authority. Nor shall I certainly more scruple to persevere, though accused by the enemy himself of a violation of the laws of war, in taking advantages which are among the most justifiable he takes. But I trust the cause of religion, for which we fight, will be supported by rather more than less of prudent liberality, in addition to that honesty which, in general, is so remarkable in its adherents; and that its popularity becoming every day greater, its friends may be too much animated by success to mortify ingenuous zeal among themselves by the cavils of cold bigotry and frivolous squeamishness, while its enemies, for the same reason, together with the pride of citizenship, may abate of that superabundant censure, which, dealt forth in blasphemous ribaldry, has, to this hour, new strung the lawless arms it guides against all the pious and the well-meaning.' P. 184.

We will give the author all due credit for the soundness of his piety; but his style at least is mystical, and it is a very difficult task in numberless places to find out his meaning.

ART. 21.—*Political Essays on Popular Subjects.* 8*vo.* 2*s.* 6*d.* Chapple. 1800.

These Essays, written on many of the first principles of politics, liberty, democracy, and the party denominations of Whig and Tory, may be said to be composed on popular subjects, but we cannot add that they are written in a popular manner. Very few people will understand them. The style is inflated and turgid, and the writer's ideas are enveloped in a labyrinth of words. Burke is the idol of his adoration; and the politics and diction of his latter days the objects of his imitation. The French revolution is the grand phantom attacked; and, with this haunting his mind, he discusses the important subjects of liberty, democracy, and the British constitution, imputing jacobinism to a considerable number of inhabitants in this island who happen not to agree with him in his speculations. On the constitution he argues agreeably to the well-known metaphor of the king being the trunk, the lords and commons the branches, and appeals to the truth of history for his assertions, not perhaps having settled well in his own mind whence our constitution dates its origin. If, according to the determination of a great lawyer, it were in existence in the time of Cæsar, we must look for it in the forests of Germany, and there he will scarcely find much ground for his positions. Little as he seems to be acquainted with the principles of our constitution, his knowledge of the causes of the French revolution seems to be equally limited; and without reflecting that a change in the minds of above twenty millions of people cannot be produced without some real defect in the preceding system, he ascribes the ruin of the throne and the altar to the arts of a few factious demagogues and the writings of a few philosophers. Our revolution he opposes to it, as a proof of the superior wisdom of our ancestors; but he is even angry with the word revolution: and it must indeed be grating to his ears, for the placing of William the Third on the throne, a prince without any pretensions

whatever from national blood, and deriving his right entirely from the choice of the nation, is a fact of so striking a nature, and so opposite to his principles, that we are not surprised at his wish to pass over this memorable æra, and to blot out the name of revolution from our annals.

ART. 22.—*Facts of Importance relative to the present State of Great-Britain.* 8vo. 1s. Rivingtons. 1800.

From these facts the writer deduces the following conclusion:

'I feel most happy in the conviction of my mind, which impels me to declare loudly to my countrymen, that the revenues of Britain are solidly good; that her debts are in a regular course of payment; that her credit is stable; that her population is increasing; that her manufactures are in a thriving condition; that her shipping has multiplied, and her commerce is extended, beyond example;—in a word, that we possess actual prosperity and great resources.' P. 33.

Whether these facts and the conclusion are true or false we will not investigate at present; but one proposition maintained by this writer we cannot but rank under the latter head. He invidiously presumes 'that Mr. Morgan,' whose talents in calculation, ignorance and conceit only can dare to asperse, 'will pretend to be unable to discover the difference between simple and compound interest.' After such an insinuation who will vouch for any one fact being truly stated in this work without farther authority?

ART. 23.—*Union or Separation. Written some Years since by the Rev. Dr. Tucker, Dean of Gloucester, and now first published in this Tract upon the same Subject. By the Rev. Dr. Clarke, Secretary for the Library and Chaplain to his Royal Highness the Prince of Wales. Third Edition. With an Appendix, on the political, commercial, and civil State of Ireland.* 8vo. 2s. Hatchard.

To the valuable remarks of Dr. Tucker on the grand question of the Union are added the no less powerful reasonings of the editor; and, as the union is now established, we shall hope that no unfortunate prejudices will tend to injure it, and that, foregoing all distinctions of privileges between Englishmen, Scotchmen, and Irishmen, catholic, churchman, or presbyterian, all may unite together as members of one state in promoting its political interests.

ART. 24.—*The political, commercial, and civil State of Ireland. By the Rev. Dr. Clarke, Secretary for the Library and Chaplain to his Royal Highness the Prince of Wales. Being an Appendix to 'Union or Separation.'* 8vo. 1s. 6d. Hatchard.

The happy union which has taken place between Great Britain and Ireland renders any farther arguments in support of it superfluous; but as there may be a few, on the other side of the water, whose prejudices on this subject are not yet entirely removed, the state of Ireland drawn up by this well-informed writer may deserve from them a serious perusal, and the sound reasoning he advances, added to the growing experience of every day, will, we doubt not, make a favourable impression on their minds, and associate them cordially in supporting and cementing still closer the bands of one national and fraternal connexion.

ART. 25.—*A calm Investigation of the Circumstances that have led to the present Scarcity of Grain in Britain: suggesting the Means of alleviating that Evil, and of preventing the Recurrence of such a Calamity in future. By James Anderson, LL.D. F.R.S. F.L.A.E. &c.* 8vo. 2s. 6d. Cumming. 1801.

The present scarcity is felt by every one—the causes that have introduced it are understood by few—the prejudices of the people are excited against the dealers in corn—and it is difficult to lead those who alone can remedy the evil into that calm investigation which must, to be effectual, precede their acts. The cause of the bad effects of the present scarcity lies deeper than the generality of writers imagine; and, if in the present work it is not wholly developed, the appeal to facts is so judicious—the reasoning on them so sound and clear—the necessity of recurring to experience instead of speculative opinions so plainly demonstrated, that we think the writer perfectly justified in dedicating his remarks to the constitutional legislators of the kingdom; and we should be happy to learn that they had been perused by each individual member before he gives another vote on this interesting subject. A striking fact presents itself in this investigation. In a table is given a view of the price of wheat for the last hundred and fifty years, with the balance of the exports and imports, from which it appears that for the first fifty years of the last century the average price of wheat was much below that of the last fifty years of the preceding century; and that during the last fifty years of the last century the average price has been greater than that of the first fifty years. During the former period, namely, the first fifty years of the last century, the exports far exceeded the imports. During the latter fifty years the imports far exceeded the exports. There must have been some cause therefore which should thus change the system of a country, diminish its capacity of exporting the superfluity of its corn, and render it dependent on its neighbours for sustenance.

This cause is referred by our writer to the changes introduced into our corn laws. Before the revolution there was a duty on exportation, and corn was necessarily very dear; at the revolution the system of bounties on exportation was introduced, which gave confidence to the farmer and increased naturally the quantity of the commodity. In the last part of the eighteenth century the bounty was suspended or wholly annulled, consequently the confidence of the farmer was broken, and instead of raising corn he directed his attention to other pursuits, and we were under the necessity of supplying the deficiency, hence necessarily produced, by importation. It is natural therefore to conclude that the system laid down by our ancestors at the revolution was wise and beneficial, and that the encroachments made on it in this reign have been equally injudicious and injurious. To revert to the old system may be difficult—to persist in the present must be ruinous.

But it may be said that an increased population has produced the evil of which we complain. This suggestion is combated with great success by our author, who shows clearly that population and plenty, paucity of inhabitants and poverty, are inseparable companions. This he proves by instances of the population and plenty of Greece, Egypt, Palestine, Carthage, Sicily, and Rome, in different periods of their history; and the expulsion of the Moors from Spain confirms in

the most striking manner his general position. The effect also of cultivation on a country is shown by the fertilisation of various parts of Brabant; and we agree with the writer that, instead of uttering those unjustifiable, ridiculous, and absurd complaints on a pretended superabundance of population, it would be easy to prove that this island is far from having its just proportion of inhabitants, and that the number might be doubled or trebled in the course of some few years with great facility and advantage. An obvious mode of improvement is offered by the writer which must have struck every inhabitant of a large town, particularly of London,—and that is, to prevent the waste of manure made in a great city, by carrying it on the land instead of permitting it to foul the waters of the rivers and injure the comfort if not the health of the inhabitants. To see the nature of this evil in its fullest extent, a person should, from Blackfriars' Bridge, be a witness of the effect of a thunder-storm after a drought of some time on the common sewers of London. The filth pours down from the Fleet in a torrent, and the Thames is discoloured by the nastiest assemblage of every species of ordure as far as the centre arch of Blackfriars' Bridge; the stream carries it to the water-works of London Bridge, whence it is pumped up, and once more returned to supply the tea-tables of the city. So nauseous and horrid a discharge of filth into a river would fertilise our fields to an incredible extent; and health, delicacy, cleanliness, and wealth, would be promoted, by diverting these impure streams into their proper channels.

The writer does not profess to have elucidated the whole of this important subject: much serious matter of discussion still remains, and he waits for the decision of the public on what he has thus advanced before he proceeds in his researches. He must be too well acquainted with the nature of the public to be very sanguine in his expectations; yet we shall lament, for the sake of political science, if the varying humours of uninformed minds should prevent him from benefiting mankind by his knowledge. Should the present generation reject his labours, they will nevertheless afford light to a future age: yet we cannot permit ourselves to suppose that this work will be neglected, even in our own day, as it contains a fund of information and sound reasoning which must recommend it to every legislator and to every private individual who wishes to understand the real cause of the present scarcity.

ART. 26.—*The different Effects of Peace and War on the Price of Bread Corn, considered in an Examination of Principles attempted to be established, from the Yearly Rates of the Market, by J. Brand, Cl. M. A. &c. &c. By John Duthy, Esq. Author of Observations on the High Price of Provisions.* 8vo. 1s. 6d. Wallis. 1801.

The author of this pamphlet sums up his judicious observations on the corn tables, and arguments founded on them, by Mr. Brand, with the following very pertinent remarks:

'The cumbrous pressure of taxes now weighs directly and heavily, though not equally, on every body of men, and on almost every article of life; and their circuitous effect, which was never extinct, though working in the dark, is now plainly discernible by the most inattentive observer.—If during the greater part of the past century, while our taxes rapidly increased, their circuitous effect was not perceptible in

the price of corn and other necessaries of life, the reason is this: our national improvements in agriculture, in manufactures, and in every branch of industry which produces articles of prime necessity or general usefulness, increased still more rapidly than our taxes; but of late the system of taxation has proceeded with such hasty and gigantic strides, both directly and circuitously, as no advance of national improvement can possibly keep pace with.—This is a fact the truth of which every man's painful experience tells him daily and hourly; even they who dare not openly avow it sigh in secret, and are compelled, from bitter conviction, to acknowledge its undoubted certainty.' P. 56.

As a remedy to the evils under which the nation groans, a petition to the king 'for a change of ministers and a change of measures' is recommended. One part of the request is rendered unnecessary by the the king's own act in dismissing from his councils a majority of the ministers who were in the cabinet when the author was writing, and we have now only to hope that such dismissal may be speedily followed with an equal change of measures.

ART. 27.—*Short Thoughts on the present Price of Provisions. By an Officer of the Volunteer Corps.* 8vo. 6d. Wright. 1800.

The shortness of these thoughts, for thoughts they must be called, is their greatest merit. The phrase 'anno 1795 was a bad year,' may do well enough in a letter from the author's counting-house to a country correspondent; and to call bread 'a bill of exchange' is a very pretty thought, we doubt not, among the officers of the volunteer corps: but in the next literary enterprise of this writer we recommend it to him to submit his work to the correction of some friend who is less acquainted with the counting-house, and more with the profession of an author.

RELIGION.

ART. 28.—*A Reply to the Rev. Ralph Churton, late Fellow of Brazen-Nose College in Oxford; from Francis Eyre of Warkworth, Esq.* 8vo. Robinsons.

A controversy between a clergyman of the church of England and a gentleman of the catholic persuasion is, in these days, an unusual circumstance; and the gentleman in this instance seems scarcely deserving of blame for entering with some warmth into a defence of his cause, as he may be said to have been dragged into the contest by the officious zeal of his adversary. The usual arguments are brought forward; and Mr. Eyre presses the divine very closely on some points in which he was not sufficiently guarded. One point is the validity of English ordinations. The clergyman had asserted that the sacraments of his church 'are rightly administered by pastors who, by due order and unbroken succession, hold their respective offices from Christ;' and he reproaches the dissenters with their inability to prove the same thing of their sacraments. This is a fine topic for the catholic: he enters the lists with great advantages: he appeals to the book of common prayer; and he extracts, from the ritual for the ordination of priests, the passage in which the bishop communicates the holy ghost to the priest, and gives him authority to minister in the con-

gregation, 'when he shall be lawfully appointed thereunto.' Here the catholic makes the just distinction between a person's ability to minister when he is appointed, and the authority to minister in the place to which he is appointed—a distinction which is too generally overlooked by Protestants in the catholic controversy. From this point, which he justifies by proofs taken from the process of institution in the church of England, and the authority of her most respectable divines, he advances to the uninterrupted succession of her bishops. It is allowed that the church of Rome was prior to the church of England; consequently, the bishops of the latter church must derive their authority by means of the succession in the church of Rome from the times of the apostles. The difficulty is to prove the authority or jurisdiction of archbishop Parker in the church of Christ, and to show how he derived it from the apostles. Was it conferred on him by men who derived that authority from the apostles, or was it an emanation from the royal authority of England? These are questions to which it will be difficult to return a satisfactory answer, as long as it shall be thought necessary to prove that the archbishop derived his jurisdiction by the regular succession to St. Peter. It is sufficient for us that he derived his authority from the head of the church of England, as by law established. We might more perplex the catholic by urging him to prove the regular succession of the popes from the chief of the apostles. This last point, indeed, our author attempts to prove; and his three grand proofs are taken from Irenæus, St. Optatus Millivitanus, and St. Augustine; but he does not account for the difference in the tables of popes given by these writers, nor does he enter sufficiently into the question of the authenticity of Irenæus. We ourselves have not seen a proof that St. Peter ever was at Rome, much less a list of his twelve first successors, on which we can place any reliance.

Various fathers are now brought forward to show the necessity of respecting the traditions of the church; and the *argumentum ad verecundiam* is well applied on the baptism of infants in the church of England, which it is said can only be ascertained by the help of tradition. If we should allow this, still the catholic doctrine of tradition would be without support; for the Protestant opinion is, that of traditionary practices every society of Christians is at any time the judge, and they may be rejected whenever they appear to be contrary to the sense of scripture. On the infallibility, and necessity of infallibility in the church, it is scarcely necessary to follow the combatants. Time seems to be rendering these arguments useless, as we shall perhaps soon be unable to ascertain in what place we are to look for the catholic church, and the firmest believers seem now to be rapidly separating from her communion.

We are sorry that we cannot refute some remarks disadvantageous to the character of archbishop Cranmer: but the vices of a sovereign, or of his minister, do not invalidate the propriety of the separation from the church of Rome. The defence of transubstantiation is curiously brought home to the feelings of the adversary; for of the two (says the writer) 'the Trinity seems the more repugnant to our feeble judgments. We may conceive that omnipotence can convert one substance into another; but how three can be one, or one three,

we can never reconcile to our limited ideas.' The belief in either depends not on our conceptions of possibility, but on the proofs from scripture; and it is scarcely necessary to dwell in the present day the abuse of our Saviour's words in the argument for transubstantiation.

Our limits will not permit us to enter deeply into this controversy. Mr. Eyre has well armed himself with the opinions of the fathers: he sometimes attacks his adversary with great advantage, and displays considerable abilities in the defence of his religion; but we observe nothing in his work that can induce us to give up the main stay of the Protestant cause—the direct appeal to the holy scriptures. While the Protestant rests upon this ground, we can ensure his triumph; if he should quit it, the contest must be doubtful.

ART. 29.—*A Postscript to an Answer to Francis Eyre, of Warkworth, Esq.' occasioned by his late Publication, intitled A Reply to the Rev. Ralph Churton, late Fellow of Brazen-Nose College in Oxford. By the Author of the Answer.* 8vo. 2s. 6d. Rivingtons.

The controversy between these combatants will not be easily terminated. So many authors are quoted, and such doubts arise with regard to the interpretation of their words, that each point might be branched out into numerous topics of dispute. On the separation of the English from the Romish church, and the equal justification of the dissenters in their separating from the former, we expected a better reply than is given in this work to the arguments of Mr. Eyre. The age of tradition is extended by this writer to the decease of those who succeeded the apostles; and, if this be the truth, the catholic will not find it difficult to maintain his doctrine of tradition: he has a foundation on which he may rest; and the Protestant will find it difficult to confute him. The opinion, which we believe to be well founded, that there were bishops, priests, and deacons in this island, before the arrival of St. Augustine, does not obviate the difficulties in the consecration of archbishop Parker; for it is certain, that for many centuries before this consecration the island was under bishops who derived their jurisdiction from the see of Rome; and no bishop of the ancient establishment was to be found to consecrate him. Popery, according to our author, leads to infidelity: "indifference, rather than unbelief, is our fault." We apprehend that there is too much ground for the latter opinion, and the causes of this indifference deserve investigation. In such an inquiry our author will be more usefully employed than in the vain attempt to convert a catholic, or the unnecessary defence of the church of England against popery.

ART. 30.—*The Pattern of Christian Prudence and Discretion, urged against hurtful and fantastic Schemes of Life. By Joseph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's.* 4to. 1s. 6d. Rivingtons. 1800.

A very sensible discourse, inculcating, from the particular ends in view in the austerities of the ancient prophets, and the impropriety of that rigour in general from the example of our Saviour, an attention to times and seasons in our modes of life, and the danger ac-

companying those fantastic schemes which arise from morbid melancholy or gloomy superstition, and not from well founded ideas of the Gospel.

ART. 31.—*A Sermon preached before the Honourable House of Commons, at the Church of St. John the Evangelist, Westminster, March* 12, 1800, *being the Day appointed by His Majesty's Royal Proclamation to be observed as a Day of solemn Fasting and Humiliation. By the Rev. Arthur Onslow, D.D. Dean of Worcester.* 4*to.* 1*s.* Rivingtons.

We read in the Old Testament some rules for the conduct of the Jews in their wars; but throughout the discourses of our Saviour and his apostles we cannot find a word on the subject of war, excepting the spiritual warfare to be maintained by every Christian against the enemies of himself and his Saviour's kingdom. On this warfare we cannot hear the preacher too often expatiate; but the prudence and foresight of government, and the nature of political innovations, seem strange subjects for pulpit discussion. We rejoice, however, to hear that 'our happy constitution is unaltered and entire, that we are governed by equal laws, and protected by an equal administration of justice; and that liberty, in the truest sense of the word, has here taken the deepest root:" yet, if all this be really true, these are trifles compared with the saving eternal truths of the Gospel, in the contemplation of which all the thoughts of priest and people, during the short hour devoted to worship and religious instruction, ought to be absorbed. We should have read this sermon with greater pleasure if war had been considered, as it really is—a grievous calamity, without any commendation of ourselves or censure of our enemies, without any remarks on the measures of government or the designs of its foes,—and then the preacher might with greater effect have wielded the sword of the spirit, and, penetrating to the inmost recesses of the heart, awakened the nation to a just sense of its impiety and sins.

ART. 32.—*The Necessity of Union among Christians, that with One Heart and One Mouth they may glorify God.—A Sermon preached before the University of Cambridge, on Sunday, August* 24, 1800. *By Robert Luke, B.D. Fellow of Sidney Sussex College.* 4*to.* 1*s.* Hurst.

From a Bachelor of Divinity preaching before the university of Cambridge, an apology for the composition of a sermon on the propriety of accommodating his discourse to common capacities, instead of aiming at elegance to please the taste of scholars, is totally out of place. When he ascended the university pulpit he did not address common capacities; and his degree rendered him responsible to his audience for something more than might be requisite for a village congregation. But the discourse needs no such apology. The subject, the union of Christians, is certainly of the highest importance; and the manner of treating it, from considering the structure of the body, is ingenious and satisfactory. The subjection of the limbs of the body to the head points out the subjection of the limbs of the church to their true head, our Saviour. The indifference of the age in religious concerns is properly chastised, and the discourse contains more orthodoxy than we in general meet with in academical compositions.

We fear, however, that the author's disjunction is not complete in the following sentence:

'Be thou persuaded, pious soul, with me, that either there can be no church-government on earth, and that the very pretence of such a thing is folly, or, what is worse, imposture; or else that there is such a government in the church as must possess authority and power too great for man to give or take away.' P. 19.

Will not the Papist upon these grounds put the writer into an unfortunate dilemma?

ART. 33.—*Reflections on the Revolution of a Century.—A Sermon preached at the Cathedral Church of Wells, on Sunday, June 22, 1800. By George Beaver, B. D. &c. 4to. 1s.* Rivingtons.

Without determining whether the last year or the present commenced the nineteeth century, the pious author makes several useful reflexions on the events which have occurred within the last hundred years.

ART. 34.—*A Sermon occasioned by the late desperate Attempt on the Life of his Majesty. Preached at Christ's Church, in Bath, on Sunday, June 8, 1800. By the Rev. C. Daubeny, LL.B. &c. 8vo. 1s.* Bateson.

The author terms Dr. Paley's extreme case on the nature of resistance to governments false and absurd, and asserts, that 'a position which includes in it a right of resistance in certain cases is not more contradictory to the letter and true spirit of the religion we profess than it is to the positive laws of the country in which we live.' He bolsters up his opinion by the usual invectives against the new philosophy and revolutionary principles, and forgets the old lesson he must surely have heard at school.

'Dum vitant stulti vitia, in contraria currunt.'

ART. 35.—*A Sermon preached at St. Mary's, Guildford, on Wednesday, March 12, 1800; being the Day appointed for a General Fast. By T. H. Kingdon, Fellow of Exeter College, Oxford. Published by Desire. 8vo. 1s.* Rivingtons.

Just remarks on the over-ruling providence of God, the signal events which have passed or are passing, and the solemn day of final account. To these are added exhortations for individual repentance; but we see no particular reason for the desire expressed in the title for their publication.

ART. 36.—*The Superiority of Religious Duties to Worldly Considerations.—A Sermon preached in the Unitarian Chapel, in Essex-street, London, April 20, 1800. By John Disney, D. D. F. S. A. 8vo. 6d.* Johnson.

A plain sensible discourse on a most interesting topic. The following sentiment is worthy of a Christian minister, and cannot be too often inculcated from every pulpit.

'In order, therefore, to improve our title to, and hope of, the kingdom of God, let us give the right hand of fellowship to every

fellow-creature upon the earth; let us faithfully exercise our own religious liberty, and inviolably regard the religious liberty of all the rest of mankind. Being free ourselves, let us not encroach on the liberty of others, but equally cultivate among ourselves, and our brethren of every religious persuasion, that spirit and temper of mind which so eminently distinguished the character of Jesus Christ our master.' P. 9.

MEDICINE, &c.

ART. 37.—*A Treatise on the Bath Waters, by George Smith Gibbes, M. D. &c.* 8vo. 3s. *Boards.* Robinsons. 1800.

It is difficult to say what Dr. Gibbes has added to our knowledge by this publication. The solid contents of the Bath Waters amount to $\frac{1}{800}$th part of their bulk, and the only new ingredient is .15 of silex. Much is said of what may be the effects of any substance so minutely divided by the iron and the silex; and much *may* be said to eternity without any advantage to science. The Bath Waters must continue to be drunk on an empyrical foundation; and, unless the flint and steel colliding may strike fire in some old invalid, fire, as Mr. Davy tells us, consisting only in *motion*, we know not what useful conclusion can be drawn from these experiments. On reflexion, this is no *bad* idea: let the flint and steel then continue to strike, and if the heart be of a tindery nature, made of inflammable materials, a short-lived blaze may be the consequence.

ART. 38.—*The Hospital Pupil; or, an Essay intended to facilitate the Study of Medicine and Surgery. By James Parkinson.* 8vo. 3s. 6d. *Boards.* Symonds. 1800.

Mr. Parkinson, in this little tract, offers some judicious advice to the students of surgery and medicine. Yet we fear his process will be thought too tedious, though unquestionably adapted to lay a secure foundation. He objects to an apprenticeship; he objects to a short attendance on lectures; to dissections passed over with an inconsiderable rapidity; and to these observations there is no reply: yet, as to the new-fashioned treatises on the management of infants, as to the very plausible objections to the common modes of education at grammar-schools, we can only answer with uncle Toby, What prodigious armies we had in Flanders; and with others, What able men have Eton, Westminster, and Harrow produced: so in this instance we can produce a great number of able practitioners from the shops, with the short hasty attendance on hospitals, so much reprobated. Whether they might have been superior on another plan we cannot decide. The fact, however, seems to be this: ideas are on the common system undoubtedly crowded with but little attention to their arrangement: the mind is for a time confused, but the images are not lost. Nature, experience, and reflexion, gives to each its proper place and its proper value; and the observation of the master, for some months or even years lost, is recovered, when the collateral facts excite and bring it to the recollection. Though the student may hereby be for a time embarrassed, the practitioner may become calm, steady, and enlightened. On the whole, however, Mr. Parkinson's little tract is highly judicious, and contains numerous hints respecting a medi-

cal education, that merit the particular attention of the student who wishes to excel.

EDUCATION.

ART. 39.—*German Grammar, adapted to the Use of Englishmen; by George Henry Noehden, Phil. D.* 12*mo.* 7*s.* 6*d. bound.* Mawman. 1800.

This is an excellent work, composed with great care and taste. The author is evidently a master of his own language, and in the introduction has given a concise but satisfactory account of the two principal dialects, as well as of the origin of that which under the name of Hoch-Deutsch is now the language of every German of education. We must observe, however, that we here meet with the usual fault of a superfluity of tenses to verbs. We have the preter-perfect, the first future, the second future, first future indefinite, and second future indefinite. Strange! that in writing a grammar for Englishmen the analogy of the two languages should not be better consulted. Each has two tenses to its verbs, and these alone ought to be committed to memory. In the declensions we find much room to commend; and on the position of words, a subject in general neglected by writers on grammar, too much applause cannot be bestowed. In short, notwithstanding our objections, we should not do justice to the writer if we did not express the very great pleasure and instruction we have derived from the examination of this work.

ART. 40.—*Puerilia. Progressive Exercises, adapted to the Eton Accidence: to be written or repeated whilst Boys are learning the Nouns and Verbs. To which are added, a few of the most obvious Rules, with easy Examples, to teach Boys to construe or translate from the Latin.* 12*mo.* 9*d.* Sael.

The plan of this work is excellent, and it might be made useful to boys whose accidence in general is much too short, and far above their capacities; but, before it can come into general use, it must receive those improvements of which the author will easily see it is very susceptible.

ART. 41.—*Henry; or, the Foundling: to which are added, the Prejudiced Parent; or, the Virtuous Daughter. Tales calculated to improve the Mind and Morals of Youth. By Mrs. Pilkington.* 18*mo.* 1*s.* 6*d.* Vernor *and* Hood. 1799.

A young child is left at the door of a rich man, who takes him into his house and educates him. The lad becomes of course a prodigy, and is at last discovered to be the son of a lord. The 'mind and morals of our youth' cannot fail to be highly improved when so much pains are bestowed in filling their heads with fine stories and fine words. Real life, real history of the works of Nature and Art, are surely better sources of instruction as well as amusement.

ART. 42.—*Dangerous Sports. A Tale. Addressed to Children; warning them against wanton, careless, or mischievous Exposure to Situations, from which alarming Injuries so often proceed. By James Parkinson.* 18*mo.* 2*s.* Symonds. 1800.

This is a very excellent work, and highly deserving the attention

of parents and schoolmasters. The tale is interesting, and in it is introduced the best advice to young people on their sports, and on the effects of what is called fun, or in other words mischief. The curiosity of children will also be excited by many novel experiments, and we do not know of any work so well adapted to their capacity, and conveying at the same time so much instruction in so entertaining a manner.

ART. 43.—*The Governess; or, Evening Amusements at a Boarding-School.* 18*mo.* 2*s.* Vernor *and* Hood. 1800.

A collection of tales which a governess tells her scholars, by way of evening amusements. The children are of different ages, from six to fifteen, who send one with a request to their mistress. 'A short curtesy preluded her speech,' and she begs for a story, which exhilirates (exhilarates) their little hearts. As for their heads, we may answer for the greater part, that many a word of many a sentence made no intelligible impression upon them; but abating this too common quality of books for children, there is a considerable quantity of amusement and instruction provided for them in this work.

ART. 44.—*The Rational Exhibition for Children.* 8*vo.* 1*s.* 3*d. bound.* Darton *and* Harvey. 1800.

An excellent plan. A poor woman is supposed to have covered the side of her cottage with printed papers and pictures; and the explanation of them affords useful and entertaining lessons for children. If the author had imitated the simplicity of what may naturally be supposed the old woman's language, with the exception of a few vulgar idioms, the work would be better understood by those for whom it is supposed to be designed; but the 'propelling of the planets by an unerring force—the drawing by gravitation's law—the vivifying presence, Chrysostom—Ticinius—the retarding of flight—the molesting of favourites—distinguishing characteristics'—and a variety of similar words and expressions, are very little likely to proceed from the mouth of an old woman, and must be very perplexing to her scholars.

ART. 45.—*The Prize for Youthful Obedience.* 12*mo.* 1*s.* Darton *and* Harvey. 1800.

Little stories for children, not unentertaining, but, as usual, with too many hard words and fine sentences.

POETRY.

ART. 46.—*An Elegy, supposed to be written in the Gardens of Ispahan. By Merwan Ebn Abdallah Malek.* 4*to.* 1*s.* West *and* Hughes.

Every department of life has its peculiar difficulties: and we cannot but lament the irksomeness of our own office, when, as reviewers, we are compelled to the perusal of works like this elegy, in which line is threaded to line without the least attention to grammar or connexion.—Gentle reader, exercise thy understanding on the following stanza, and *ab uno disce omnes.* Speaking of the charming Zema, the author says:

'To paint her beauty, claims a sacred guide,
A sovereign gem unto a princely crown;
She rose triumphant, with a modest pride,
Nor hermit's sadness, and no tyrant's frown.' P. 6.

ART. 47.—*Suspiria Oceani; a Monody on the Death of Richard Earl Howe, K. G. &c.* 4to. 2s. Hatchard. 1800.

In this tribute to the memory of the late gallant and celebrated general officer we find more zeal than genius, more affection than pure taste. We detect in it many lines in which sense has evidently been made a secondary consideration to rhyme.

'When weeping crowds *bedew the face of day*,
AND WOE'S BLACK ENSIGNS DARKEN ALL THE WAY.' P. 7.

'For Freedom only bade Britannia arm,
And gave the peaceful arts an endless charm.' P. 7.

Adverting to the bravery with which admiral Howe, in the face of the combined fleets, threw succours into Gibraltar, Dr. Trotter says:

'When, ere the western sun had *dipp'd the tide*,
From the lone rock Britannia's fleet was spied.—
Relief!—Relief!—*transported hearts employ*;
And famish'd warriors bound with sudden joy.' P. 11.

In describing, however, the sea-fight of the 4th of June, the author rises to a temperature in some degree more poetic.

'Meanwhile, revolving in his manly soul
Fate's stern decrees, that human might control,
Britannia's hero bade the signal fly,
And the loud cannon shakes the vaulted sky:
Quick thro' the trembling host he darts his course,
And swift as lightning deals the thunder's force.
Huge piles of smoke in curling volumes rise,
Obscure the seas, and darken all the skies;
Save where the flash illumes the sev'ring cloud,
Gleams round the mast, or quivers thro' the shroud.
Wide o'er th' embattled line the fight extends,
The ocean bellows, and the welkin rends;
Till, far and near, the echoing concave bounds,
With hoarser clangors and remoter sounds.
Now thro' the smoke some stately vessel rears,
Now half-disclos'd her painted form appears;
There crash the stayless masts, and strew the deck,
And leave the shatter'd hull a helpless wreck.
Where'er his foes with fiercer ardour wage,
Or where the battle frowns with warmer rage,
The vet'ran chieftain bids his vengeance spread,
And heaven-deputed genii guard his head;
His fiery track is mark'd by crimson waves,
And shroudless Frenchmen doom'd to wat'ry graves:
Till Horror, sated with the waste of blood,
Appeas'd the battle's rage, and smooth'd the flood.' P. 16.

This poem is dedicated to the right honourable Louisa, countess of Altamont.

Art. 48.—*Verses to the Memory of Joseph Warton, D.D. late Head Master of Winchester College. By Richard Mant, A.B. &c.* 4to. 1*s.* Rivingtons. 1800.

In the composition of these verses Mr. Mant seems to have been warmed by the genuine glow of poetic enthusiasm. He evidently writes from the impulse of a grateful and feeling heart. This is his muse; and listening to its dictates, whilst he pays a tribute of affectionate respect to the memory of his late preceptor, he rears a monument to his own honour. The topics of this little poem are well chosen;—its diction is at once dignified and correct. The perusal of Mr. Mant's exordium will justify our opinion, and evince to our readers that he is not unskilled in the construction of blank verse.

> 'Tis sweet, when freshly breathes the vernal morn,
> To hear the solemn rook, that clam'rous wheels
> Round some elm-circled mansion; sweet to lie
> Beneath the canopy of spreading groves,
> When ceaseless hums the summer air, or rove
> At evening still, when the lone nightingale
> Sings wakeful her thick-warbled song; 'tis sweet
> To catch by fits the melancholy sound,
> While through the ruins of th' autumnal wood
> Sighs the sad gale, or the loud wintry wind
> Blows hollow o'er the bleak and blasted heath;—
> But sweeter still the meek and plaintive tones
> Of heav'nly poetry, which lulls the heart
> With grateful sorrow mild; which speaks of worth
> Departed, speaks of those whom never more
> Our eyes shall view, our arms shall clasp; then tells
> In louder strains of the eternal rest,
> The blissful mansions of unfading heav'n.' P. 5.

Art. 49.—*Leander and Hero; translated from the Heroic Epistles of Ovid; with other Poems, original and translated.* 8vo. 2*s.* 6*d.* Rivingtons. 1800.

In the preface to this little volume the author speaks with great modesty concerning its contents.—'They can do no harm,' says he, 'and they may afford perhaps half an hour's entertainment to the reader who loves poetry.' We have no hesitation in replying to him in the words of Horace,

> 'Sume superbiam
> Quæsitam meritis;'

for it has seldom fallen to our lot to peruse a more elegant translation of a classic poet than his version of the Epistles of Leander and Hero. He has caught the true spirit of his original, and is little inferior to it in the graceful ease and polish of his numbers. In support of this opinion we shall select the celebrated description of Leander's passage across the Hellespont:

'In these, or terms not much unlike, I spoke;
On through the smiling glass, meanwhile, I broke:
Play'd on the deep the moon's reflected gleam;
The night a rival of the noontide beam;
No stillest air unsmooth'd the calm profound;
Nor caught my listening ear the gentlest sound;
Save what by fits the parted waves replied;
Or Halcyons, brooding on the peaceful tide,
Were heard to moan,—a sweet and solemn strain,
Their Ceyx sunk beneath the watery plain.
And now these arms, by long fatigue subdued,
With fainter force their oaring sweeps pursued:
Then, ere my spirits yet entirely fled,
Slow from the wave I rear'd my languid head:
Soon as remote the sparkling sign I spied,
"Behold my star!" with new-born hope I cried,
"Its beams, as distant round the shore they play,
Call me to bliss, and I the call obey!"
I said; returning strength my sinews felt;
Appear'd the rigour of the deep to melt:
O Love all-powerful, from thy rising fire
The bosom's frost, the water's cold retire!
Now near and nearer to the coast I drew:
Broad o'er the wave it's shade the turret threw:
At the blest sight my beating bosom rose,
And seem'd too soon my briny task to close.
But when I see, delighted on the strand,
Thee, dear spectatress of my labours! stand;
My leaping heart redoubled vigour fires,
Redoubled energy my frame inspires;
With bolder strokes I shoot the yielding seas,
And toss my frolic arms, thy sight to please.
Thee can thy nurse, officious, scarce restrain,
Scarce hold thy footsteps eager from the main;
(With secret joy those eager steps I spied;
Nor could thy soul the fond impatience hide!)
Nor, spite of all her struggles, can she save
Thy foot from bathing in the foremost wave.
Next am I welcom'd in thy warm embrace;
Next thy dear kisses wander o'er my face:
My glowing limbs thy ready vest supplies;
Thy clasping hand my briny ringlets dries.
The rest (O rapture!) to ourselves alone,
To night, and to the conscious tower is known;
And that dear lamp, whose solitary rays
Pointed my path along the watery maze.' P. 8.

The epistle of Ovid to Græcinus is also elegantly rendered, and the versions from Horace are faithful and spirited. The original poems of our author, we think, upon the whole, inferior in merit to his translations. The address to the Volunteers, and the poem in honour of lord Cornwallis, are by no means equal to their associates. We were, however, much pleased with The Death of Lucan—The Lines

written in the Autumn of 1797—and the Vanity of Hope. The concluding poem is a composition of no common merit; and we doubt not that our readers will be gratified by the perusal of the following stanzas:

'If genial suns, or fragrant glooms can please,
Haste, mount the vessel, guide the flying sail;
Where coral rocks bestud the southern seas,
Point the bold prow, and catch the balmy gale!

'Where with bright green primæval forests glow,
Where the high arch of glittering mountains bends,
And Nature, in the 'broider'd vales below,
Unstain'd by Art, her peaceful children tends.

'Such, Otaheitee! such thy golden clime,
Thy blue horizon, and thy laughing skies;
So rove thy sons beneath their palms sublime,
That, in still air, unmov'd, majestic rise.

'Happy! for them the cool banana's shade
Its ample roof, and clustering fruit bestows,
For them the coco lifts its spiry head,
In whose full cups a guiltless vintage flows.

'Ah bowers of bliss! where oft the glancing sun
Has view'd the sportive theft, the pleasing wile;
And the clear streams, the gently-murmuring run,
Heard many a vow, reflected many a smile.

'Sweet, in your shades to slumber life away;
Mark the blue her'n stalk stately round the cove;
Admire the various gleams of plumage gay;
Or soften at the tale of artless love:

'To note the skilful diver smooth descend
In the calm bosom of the glassy deep;
Their flexile limbs the feathery dancers bend;
Or near some lone *morai* the mourner weep!

'Isles of delight! retreats from toiling thought!
How sweet, to lay the weary frame along,
And (what the melancholy Cowley sought!)
Pour in such glens some tender serious song!—

'And is This All?—for This was Being given—
To glades, and glooms, and solitudes to run?
For This hath man receiv'd the seal of Heaven—
To sigh in shades, or batten in the sun?

'For This (O dead to Virtue, Genius, Fame!)
The polish'd walks of social life resign'd?
Quench'd the deep blushes of indignant shame?
Each energy, that wakes the manly mind?

'Renounc'd each meed of honourable toil?
Each youthful hope, that keeps the life-blood warm,
Of Fortune's prize, of Learning's favouring smile,
Of partial Friendship's more prevailing charm?

'Far, my lov'd country, from thy proud embrace,
From every form of great, or good, or fair—
On some rude island's silent marge to pace,
And, like the pebbly current, murmur there!

'In other zones may fairer Spring rejoice,
And other Autumns blush with livelier stain:
In Europe, Science heavenward lifts her voice,
In Europe, Empire, Arts and Freedom reign.

'Though Hafez sing of summer-breathing bowers,
Of founts, whose bosom drinks the Persian beam—
These tempt not him, who counts his banish'd hours,
Sad exile, panting for his native stream.' p. 98.

DRAMA.

ART. 50.—*The Point of Honor; a Play, in Three Acts. Taken from the French, and performed with universal Applause at the Theatre-Royal, Haymarket. By Charles Kemble.* 8vo. 2s. Longman *and* Rees. 1800.

The story of this drama is simple and natural.—Durimel, who has been driven to the desperate step of deserting from his regiment by the cruelty and insolence of his colonel, after having been for seven years hospitably entertained in the family of Mrs. Melfort, is on the eve of marrying this good lady's daughter Bertha, when his happiness is suddenly clouded by the arrival of his regiment in the obscure town, upon the German frontier, where he had so long sheltered himself from pursuit. Betrayed by the villany of a rival into the hands of the military tribunal, he is condemned to die. The distress occasioned by this incident is heightened by the discovery that the chevalier de St. Franc, the major of the regiment, whose duty obliges him to preside at the execution of the sentence of the court-martial, is the criminal's father. By the exertions of Valcour, a libertine officer, but a man of warm and generous affections, Durimel is however pardoned, and restored to his despairing father and his disconsolate Bertha. The incidents are well imagined; and the peripetia is artfully concealed to the last, and considerably affects the mind on its *dénouement*.

ART. 51.—*What a Blunder! A Comic Opera, in Three Acts: first performed at the Theatre-Royal, Haymarket, August* 14, 1800. *By Joseph George Holman, Author of Abroad and at Home, &c.* 8vo. 2s. Miller. 1800.

The scene of this opera is laid in Spain. Dashington, an English gentleman, and Sturdy O'Tremor, an Irish baronet, are the principal characters of the piece. Contrary to the usual routine of dramatic composition, the blunder is committed, not by the latter, but by the former, who is represented, without any great degree of probability, as having communicated to a stranger an appointment which he had made with a fair incognita, but whom, in consequence of the accidental remark of a passenger in the street, he erroneously called Angelica d'Esparza. The stranger to whom he was thus communica-

tive happened to be the husband of the above-mentioned Angelica, and the distress occasioned by this incident to the wife and the husband is the subject of one or two pathetic scenes. The comic part is busy and bustling; the unfolding of the story excites attention, and the language is correct. Most of the songs, however, want point, and several of the incidents are improbable.

ART. 52.—*The Birth-Day; a Comedy, in Three Acts; as performed at the Theatre-Royal, Covent-Garden. Altered from the German of Kotzebue, and adapted to the English Stage, by Thomas Dibdin, Author of the Jew and the Doctor, &c.* 8vo. 2s. Longman *and* Rees. 1800.

The is one of those minor dramas which, after the run of a season, are quietly laid on the shelf, or converted to some inferior purpose.—It may have answered the purpose of both the manager and the translator, but it cannot answer the purpose of a perusal in the closet.

NOVELS, &c.

ART. 53.—*The Daughter of Adoption, a Tale of Modern Times. By John Beaufort, LL.D.* 4 *Vols.* 12mo. 16s. *sewed.* Phillips. 1800.

These volumes are greatly superior to those ephemeræ which, under the appellation of novels, buz for a short period, and then are heard no more. They display no inconsiderable knowledge of human nature, and an acquaintance with other countries and different scenes; while the varied and often uncommon events firmly arrest the attention and soften the heart.

We will, however, first speak of the faults of these volumes, which are not unfrequent; yet nevertheless such as an inferior author would have avoided. The whole is much too long, and it is expanded with little professional judgement; for the mind is often diverted from interesting scenery and events to minute details of circumstances, the substance of which might have been told in three lines. The character of Edmund 'no vulgar boy,' is somewhat improbable: a moralist, an 'acute discerner of men's deeds' with accurate judgement and ready resource, under the age of twenty, is a phænomenon a little too extraordinary. The conclusion, moreover, is needlessly enveloped, and, at last, the mystery is explained in a trite hackneyed manner. Why was not Sterne's day-tall critic at hand, to give to Seraphina the key of Mrs. Montfort's writing-desk? except that it would have curtailed the bulk of the work.

To turn, however, to a more pleasing task.—The introduction is admirably conducted, and the chief event kept from even the eye of suspicion. Though it be one which has been too often employed, it is nevertheless involved with so much care that its triteness does not injure the effect. The story of Mrs. Montfort to her confident is dexterously broken off; and the detail of the youthful years of Henry skilfully managed, to account for the extravagant inconsiderate conduct of his life. The West-Indian adventures are well told; the heroine is interestingly introduced, and Mrs. Morton brought and kept on the stage with much art. Yet we wish the bosom of Seraphina had not been so tender, or her conduct so weak: it injures the moral

of the story; and her errors are only necessary for some of the circumstances of the fourth volume, which we would rather had been suppressed.

One great political object of Dr. Beaufort seems to have been to detail and expose the miseries of the slave trade. This is a subject which cannot be introduced in this place; but we may add that the author, in his account of the cruelties of the slaves during the ebullition of their insurrection, has sufficiently answered his own arguments. This may be styled a *momentary* ebullition, but experience has not shown that, when power has been retained, it has been exercised with either mercy or discretion.

On the whole, we discover in these volumes talents which may be more successfully employed in a future work, when experience in this style of writing, if our author chuse to pursue it, shall add to his abilities a more intimate knowledge of that necessary arrangement, which, like the foil of a diamond, will display their lustre to greater advantage.

ART. 54.—*Tales of the Abbey, founded on Historical Facts. By A. Kendall, Author of Derwent Priory, &c. 3 Vols. 12mo. 10s. 6d. Boards.* Symonds. 1800.

To attempt giving appropriate language and manners to the widow of Sidney and the successor of Essex is not a common task: it is the reverse of 'Edward's armour beaming on Cibber's breast;' and, in every step of the present production, we perceive modern manners, and the ideas of a very recent period. The sliding pannel, the passing sigh, with the various paraphernalia of modern novels, have been too often repeated to interest or attract. Our authoress, however, is not without merit; she is only unfortunate in her choice of the subject. The story is not unskilfully managed; the situations are often interesting; the romantic scenery in which the principal transactions occur is described with taste and propriety; and, probability is never greatly violated. A domestic tale would probably better suit the writer's talents.

ART. 55.—*The Sailors; a Novel. By the Authoress of the Count de Santerre, &c. 3 Vols. 12mo. 7s. sewed.* Crosby *and* Letterman. 1800.

This is a fabric of the lighter kind—a summer silk which will not overload—a proper *robe de chambre*, in which we may recline in a warm afternoon. The adventures at Rochelle are, however, well introduced, and on the whole interesting and pleasing: the *dénouement* only is somewhat too abrupt and hackneyed.

ART. 56.—*Ankerwick Castle; a Novel. By Mrs. Croffts. 4 Vols. 12mo. 14s. sewed.* Lane. 1800.

The person who exhibits the principal figure in this novel is a countess of Middleton, who at an early age is left heiress of a great estate, and of an illustrious family, the dignity of which she supports with all the splendor and beneficence of her ancestors. Her affection is soon fixed upon an accomplished young gentleman named Beaumont, but their union is retarded for a considerable time by an extraordinary incident, which strongly excites the attention and expectation of the reader through a number of pages. Most of the

other persons introduced into the narrative are likewise of the fashionable world. The characters are agreeably diversified, and, in some instances, happily contrasted with each other: a few of them, indeed, exhibit a malignity disgraceful to human nature; but they become the dupes of their own artifice, and afford signal examples of that miserable state of mind which is usually the consequence of great moral depravity. The incidents in this novel are well adapted to entertain the imagination, and they have the additional quality of leading the reader unwearied, through very unpromising scenes, to the detection of enormous guilt and the consummation of some virtuous and desirable purpose.

ART. 57.—*Mary-Jane; a Novel. By Richard Sickelmore. 2 Vols. 12mo. 7s. sewed.* Lane. 1800.

Mary-Jane is an orphan, taken under the protection of a Mr. Radmill, a rich dry-salter of London, who adopts her for his daughter. The eccentric character of this humane citizen, with that of his friends Northcote and Plagiary, affords the reader a copious fund of entertainment. The narrative, besides, contains some surprising incidents, which are detailed with much precision, and unravelled with perspicuity: on the whole, this novel will not be perused with indifference by any person possessed of sensibility.

ART. 58.—*Monk-Wood Priory. By F. T. Thomas. 2 Vols. 12mo. 7s. sewed.* Longman *and* Rees.

This is written in a series of letters to different persons. There is a variety in the subjects; but of these the most prominent is the charms of a Mrs. Sullivan, with whom the writer (we do not mean the author of the production) appears to be deeply enamoured. It is to be hoped, for the sake of decency and virtue, that his passion is fictitious; but, even as such, it is less excusable, as it is not subservient to any interesting event in the novel. These letters may, otherwise, afford the reader some cursory entertainment, though they have not any particular claim to critical approbation.

MISCELLANEOUS LIST.

ART. 39.—*Observations on the present State and Influence of the Poor Laws; founded on Experience; and a Plan, proposed for the Consideration of Parliament, by which the Affairs of the Poor may in future be better regulated, their Morals and Habits of Industry greatly improved, and a considerable Reduction in the Poors' Rates effected. By Robert Saunders, Esq. 8vo. 3s. 6d. Boards.* Sewell.

The increase in the poor rates has been for some time a general ground of complaint; and various plans have been suggested, which profess to unite a decrease in the rates, with an improvement in the state of the poor. The misfortune of these plans is, that they are founded upon partial observations, and at the same time embrace too vast a field of reform. The evils which prevail in one parish are not always to be found in another: the state of the poor in the country, and their condition in a town, are very different;

and modes which in a small parish would be useless may be devised for their support in a large town. There are also various interests to be balanced: the contributers to the rates see, in the diminution of the amount of those demands, sufficient grounds for praising the overseer; but, to the poor, he may appear tyrannical and oppressive; and, after all the encomiums on cheap food for the poor, we cannot persuade ourselves that at the present high price of provisions a penny will produce sufficient nourishment for a labouring man during the twenty-four hours.

One improvement suggested in these observations is the erection of a school of industry in the parish; and this, without doubt, may be useful in parishes in and near the metropolis, or in large towns, as in such places there will be a constant demand for manufactures. To what purpose, however, would be the school of industry in a small country parish, but to take the boys and girls from the more useful and healthy employments of stoning, weeding, gleaning, ploughing, &c. to mope them up in foul air and close rooms. The experience of our writer seems to himself much greater than it really has been. He served the office of overseer at Lewisham in Kent for two years; and in that time he certainly acquired much of that knowledge which may be very useful in similar situations; but the village of Lewisham, of which the population is very considerable, and in which are many families of rank and fortune, is very different from one in Bedfordshire or Northamptonshire, where only three or four farmers and a few cottagers preside. We were pleased to see, that, in the execution of his office, our author was attentive to every circumstance; and we observe no reason to regret that the nourishment of a poor man under him amounted, on an average, to 4*s.* 1*d.* a week; though, in some village of Hampshire, it had been reduced to nine-pence weekly for each person. We presume only that he treated the poor with kindness and humanity; whilst, at the other place, they were put on too short an allowance.

A great object with this writer is the appointment of the overseer; and in this we agree with him, that, if in large and populous parishes gentlemen would take upon themselves that office by turns, and attend parochial meetings, they would add much to the comfort of the poor without increasing the rates. In country parishes this is not necessary: the farmers alternately officiating in person. They are in general attentive to the poor; and, if they are otherwise, the justice of the peace is at hand, who seldom fails of redressing the complaints of the aggrieved.

On the nature of the rise of the poor rates, little attention seems to have been bestowed by Mr. Saunders. An instance is given of the increase of the poor rates at Birmingham, which in 1787 amounted to £.11132. 16*s.* 9½*d.*; and in 1796 to £.24050. 14*s.* 1½*d.* Nor is this wonderful. We are to take into consideration the difference in the value of provisions during these two years; the increase of the inhabitants of the place, and the greater number (in consequence of the war) of women and children thrown upon the parish. The poor rates must augment progressively with the other taxes; for every new tax adds to the list of the poor in most parishes; and in the present war that list is much increased, by the number of men drawn for the

militia, or enlisting in the army or navy, whose families must be provided for in their respective parishes.

It is probably in consequence of this inattention to the real cause of the rise of the poor rates that we hear of so many plans to improve the situation of the poor; that is, to make them live upon as little as possible, and to keep them just above the level of distress. There may be changes in many respects in the management of the poor in large parishes, and many useful hints are suggested in this work; but we should deprecate any alteration in the general system of the country parishes. One excellent plan may be adopted, which the writer might perhaps introduce with good effect in his own parish: we allude to the publicity of the account which he recommends. Were they printed once or twice in a year, the jobs of which he complains would by degrees be suppressed; the gentlemen of the parish would be acquainted with their own concerns; the industrious poor would be relieved with general approbation; and the indolent be obliged to labour, or run the risque of having their names erased from the lists.

ART. 60.—*The Duties of Overseers of the Poor, and the Sufficiency of the present System of Poor Laws considered, in a Charge delivered to the Grand Jury, at the General Quarter Sessions of the Peace for the Isle of Ely, holden on April 2, 1799. By James Nasmith, D. D. Chairman. Published at the Request of the Magistrates. To which are annexed, Remarks on a late Publication, entitled, 'Observations on the present State and Influence of the Poor Laws, founded on Experience, by Robert Saunders, Esq.'* 8vo. 2s. Rivingtons.

The increase in the poor rates of this kingdom has excited general attention; and remedies have been frequently proposed by persons who were actuated by the best motives, but who, from their situation, were little qualified to judge of the operation of the laws which they wished to correct. An exemplary magistrate, of great experience, sound judgement, and benevolent principles, has made the system of our poor laws the subject of a charge to a grand jury; and we recommend this charge to every gentleman and overseer of the poor, as well as to every member of our legislature. We have never seen in so short a compass so sound an investigation of the laws which relate to the poor. The writer vindicates them in the ablest manner; shows clearly that the defect does not lie in the laws themselves, but in the persons who execute them, and that the remedies of the disease are not to be expected from a change in our system, but from giving vigour to the system, and acting upon the principles laid down with such wisdom and foresight by our ancestors. The augmentation of the poor rates is attributed to an increase in population, a gradual alteration in the habits of life, increase in the price of provisions, and, as a temporary circumstance, to the bounties allowed to the families of militia-men, &c. It is obvious that, if the number of the poor to be supported should remain fixed, the increase of taxation in this country must augment the poor rates; and, if we add to this cause the vast increase of paper money in the kingdom, those rates must nominally augment in a very considerable proportion.

The defects in the execution of the poor laws arise from the want

of care in electing the overseers, from the reluctance of men of respectability to the execution of that useful and honourable office, and from the custom of managing parochial concerns without any fixed system or judicious rules. The duties of overseers, after some observations on these defects, are well explained, and the proper objects of relief pointed out with great judgement. It gave us pleasure to see some notice taken of the error of many parishes in contracting with ignorant medical practitioners for the care of the poor; by which not only many lives have been lost, but the expences of the parish ultimately much increased. The use and abuse of workhouses come next under observation, and the danger of innovation on the established system is pointed out in a manner that does great credit to the writer. The Appendix, containing a refutation of Mr. Saunders's notions of the poor laws, derived from an abuse of them in a particular parish, merits attention; and the whole work, as we said before, deserves to be studied by every one who wishes to be well acquainted with the present much-disputed question, the use and abuse of our poor laws. There is one point which has often occurred to us, and which, we think, could not come to the legislature with higher authority than that of the magistrate whose work is now before us. He notices the want of order in parochial concerns. This order, we presume, will be best consulted by printing an account of the sums raised in every parish, with the expenditure. Thus each overseer will be attentive to his conduct, his accounts being open to the inspection of the parish; and the parishioners themselves will know whether their money has been expended upon proper objects.

ART. 61.—*An Answer to some Passages in a Letter from the Bishop of Rochester to the Clergy, (dated May 1st, 1798), upon the Lawfulness of defensive War. By a Clergyman of the Church of England.* 8vo. 6*d.* Darton *and* Harvey.

This is a manly and dignified protest from a presbyter to his bishop, on a subject which requires, in these times, very serious examination. In some places clergymen, far from entertaining doubts of the propriety of a Christian's being concerned with war, have put themselves at the heads of companies, and employed part of their time in military evolutions;—to such men this discourse is peculiarly addressed; and as it is written with great propriety, with all due deference to the episcopal character, and with evident marks of a serious and pious turn of mind, we cannot doubt that the discussion will be received with candour, and that it may restrain the excess of zeal which the consecration of colours is apt to excite in many of the servants of the prince of peace.

The question of the lawfulness of war among Christians has frequently been agitated. If we take the terms with the utmost strictness, it is easily answered. There cannot be a war among Christians; for Christians cannot be the aggressors in any war whatever. But, in the present mixed state of mankind, when war will necessarily take place, from the prejudices and passions of self-interested men, it becomes a question of some consequence to ascertain the part which a true Christian ought to take in the affairs of his country. Here again it will be allowed by all that war is a state so alien from the whole spirit

of Christianity, that nothing but absolute necessity can justify a disciple of Christ in taking up the sword. The existence of this necessity cannot be doubtful to any Christian who will compare the different passages in our Saviour's discourses on the duties to our enemies. If a madman should wield a sword and endanger our lives, there cannot be a question of the propriety of wresting it from him, both for our own and his safety; and, in the same manner, in war the sword must be wrested from the aggressor, for his own sake as well as our own; his good is to be considered as well as ours; and no prospect of emolument, no desire of revenge, can take place in a Christian mode of defence, more than it did in the instance alluded to, of wresting a sword from a madman. We question much, however, whether Christians have often been called upon to defend themselves; and, singular as the writer's sentiments may be in the following passage, this, with his whole essay, we recommend to the silent meditation of the closet. The whole contains φωνη ενλα συνεϊοισιν.

'Let it not be thought that, in reprobating this doctrine of the lawfulness of war, I mean to cast the least reflection on men of a military profession; he who knows any thing of real Christianity will never insult such men, as many soldiers have been, as many are at the present moment; men, whose minds are so great and disinterested, as to enable them to give up every enjoyment for the sake of others, who can willingly quit the tranquil pleasures of domestic quiet, to meet, in the field of battle, the enemies of their country, are worthy, brave, noble, generous men; they justly demand my admiration, esteem, and respect; but, they must pardon me, if I cannot regard them as Christians; and yet, of such men was the pious, benevolent Cornelius, to whom an angel was sent from heaven; of such men was the humble centurion, who "came and besought our Lord to heal his servant, who was sick; at whose behaviour Jesus marvelled, and said, to them that followed, I have not found so great faith, no not in Israel." P. 31.

ART. 62.—*The Case of the Farmers, at the present important Crisis. Stated by a Hertfordshire Farmer.* 8vo. 6d. Law. 1800.

A spirited defence of the farmers, and worthy the attention of landlords.—The chief burden of the song is to show the latter the advantage they will derive from long leases; an advantage which scarcely admits of any doubt. But why they should restore 'the golden age of full harvests,' the author would find it difficult to explain, as in that age long leases were very unusual.

ART. 63.—*Observations on the Failure of Turnep Crops, with Proposals for a Remedy, not altogether new, yet not fully considered by Agricultural Writers. By the Rev. H. P. Stacy.* 8vo. 1s. Hatchard. 1800.

Very judicious observations, tending to prove that the complaints made against the fly should be rather used against the farmer for his injudicious mode of sowing turneps.